THE KINGDOM OF GOD

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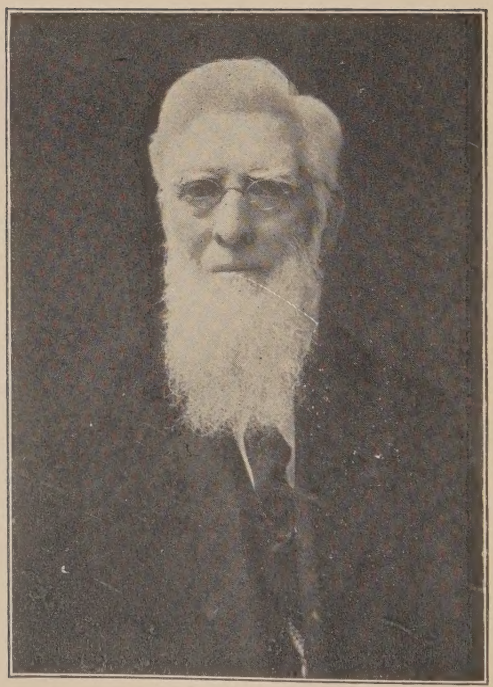

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THE KINGDOM OF GOD

Studies from the View-point of "Our Father"

BY

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PREFACE

This is a new book—new Studies from a new Viewpoint. The theory that the Kingdom of God is based upon and sustained by His Omnipotence—that it is practically a Military Despotism, has prevailed from the day the suggestion of such a kingdom was first made to the human mind to the present time. That this should be the case is just as natural as it was that the first theory of astronomy should be that the earth was the center of the universe, and that the whole celestial system revolved around that center. It was really impossible that it should have been otherwise. In each case appearances—the testimony of the senses—favored that theory. To the first students of the movements of the heavenly bodies, nothing could be more positive than that the heavens revolved around the earth. To the first students of the nature of a kingdom no other idea was possible than that it was a form of government ruled by a person whose throne rested upon a military foundation. To Abraham, Isaac, and Jacob, God was known as GOD ALMIGHTY; to Moses, as JEHOVAH—the self-existent One, but still Almighty. When Christ was here, He endeavored to make men understand that "the kingdom of God is within," not a matter of observation. To Nicodemus He said, "Except a man be born from above, he cannot see the kingdom of God;" to Pilate, "My kingdom is not of this world." Still, at the last interview with His disciples, before His ascension, they

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asked Him, "Dost thou at this time restore the kingdom to Israel?" having in mind only a temporal kingdom. Instructed by the events that followed His ascension, the apostles soon apprehended the spiritual nature of the kingdom, as is evident from their writings; but even to the present day the theory has prevailed that, though spiritual in its nature, it still stands upon His Omnipotence. This is also very natural, for there is not yet a government on earth that is not sustained by physical force. When loyalty fails in the army, the kingdom is divided against itself, and cannot stand.

The author of this book thinks this theory has had its day. He believes "the fulness of time" has come, when Christian men, and all men, can understand that the acme of almightiness is the omnipotence of Infinite Love. Hence his point of view in his studies of the Kingdom of God is "Our Father." From this viewpoint we see the Kingdom of God as a Family Government—a moral government—instead of an arbitrary monarchy. God's subjects are His children, and His right to rule them is the right of a father in his family. His laws are precepts of instruction, prompted by a Father's love, and precisely adapted to the necessities and welfare of His children-subjects, and the obedience He requires is the obedience of filial loyalty—the obedience of a loving child to a loving and beloved Father. That is true obedience, and nothing else is.

Studying life from this view-point, aided by careful observation of our human family relations, which are ordained for that very purpose, all the duties that grow out of our relations to God, and to our fellow men, are easily discovered and clearly understood. Being all

children of the same Father, members of the same family, and subjects of the same government, there is no difficulty in understanding, without diversity of opinion or dispute, the fundamental, all-embracing law (precept), "Thou shalt love the Lord thy God (thy Father) with all thy heart, and thy neighbor (brother, sister) as thyself." This theory is thoroughly Biblical, thoroughly intelligible and rational, and absolutely unmistakable and indisputable. Infidelity and sectarianism are both impossible in its light. It must lead to unity of doctrine and action.

About twenty years ago the author conceived the idea that there must be a theory of religion (which is only another name for a true life) that will commend itself to the judgment, and receive the approval, of every candid, reasonable Bible student—a theory on which all Christians can and will conscientiously unite. To suppose the contrary is to impeach both the wisdom and goodness of the omniscient and most loving of all fathers. Since He gave us the Bible as a revelation of truth, both respecting Himself and our relations to Him and to one another, and the duties that grow out of those relations, on its pages such a theory must be found. We must remember, however, that the Bible is what the inspiring Spirit intended to teach; not what sectarian bigots have claimed to find there.

To find this theory has been the author's study by day and dream by night, and his constant prayer day and night, for a full score of years. In answer to this prayer, and as the reward of this study, one day the helpful idea struck him that the words "Our Father" contain the primary idea of all things; and the viewpoint from which all the works of God should be

studied. They represent two parties, and their relations to each other; and all the duties these parties owe to each other, to themselves, and to all sentient creatures, grow directly out of these relations. From that moment this has been the central point from which he has endeavored to read God's thoughts, purposes, plans, and executive acts. Since all things had their origin in the mind of the Father, and His whole plan culminated in man, our inquiry at every step has been, What bearing has that fact, that law, that act, upon the welfare and happiness of man? The answers he has obtained to this question, extending from the creation to the final judgment, are found in the following pages.

There is yet one circumstance with which the reader should be acquainted before he commences to read this book. The author had not proceeded far in his original studies before he found himself forced to conclusions that differed materially from some of the doctrines in which he had been instructed from his childhood, and that he knew prevailed throughout Christendom. Then came a crucial question:—Dare I go forward on this line? Dare I leave the well-beaten path in which all Christendom has traveled so long? Dare I face a frowning world branded as a heretic? To these and other similar questions the answer came, Your viewpoint is right. Proceed carefully, studiously, prayerfully, logically, placing implicit confidence in the wonderful book that God has given for the purpose of instructing men in such truths as no amount of human learning, no depth of scientific study, could ever discover, and the Spirit of truth will guide you into all truth. Fully believing there is truth yet to be

discovered, as important, perhaps more important than has already been discovered, trusting in God, he advanced. The result is in your hand. Read it as candidly, as studiously, as conscientiously, as it has been written, and leave the result with God. May the Spirit of truth enlighten and guide us all! The heretics of to-day may be heroes to-morrow.

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CHAPTER I

BEFORE THE BEGINNING—SPACE, DURATION, GOD

SINCE there was a beginning, and since eternity has no beginning, there must have been a before-the-beginning. Jesus says, John 17:5, "Glorify thou me with the glory which I had with thee before the world (cosmos) was." There were existences, then, before "the beginning" mentioned in John 1:1; and "the beginning" in John 1:1 antedates "the beginning" in Gen. 1:1. What were those existences? I answer, They were Space, Duration, and God.

Of space and duration little need be said except that, indisputably, they are self-existent and infinite. They simply exist, have existed, and must continue to exist. They have no life, no thought, no activity, no attributes of any kind; and the conception of their existence is intuitive. We may note, however, in passing, that space furnishes the room within which to plant the universe (the cosmos); and duration, the time necessary for its growth, its evolution.

The conception of God is different. Since life, thought, and efficient activity belong to Him; and since we become acquainted with no such facts by observation or experience unconnected with efficient causation, the inquiry arises instinctively, How do we know there is such a Being? In searching for an answer to this

question, we are forced to the alternative of admitting that our notion that events result from efficient causes is a delusion, or of assuming, without any further evidence than the necessity of the case, that there is a self-existent, uncaused Cause, in whom this law of sequence had its origin, and who is the original and all-sufficient Cause of all things that have had a beginning. In a text-book on Logic, that stands on a shelf directly in front of me as I write, I find the following:—"Demonstration implies either an infinite series of dependent propositions or an ultimate basis. There can be no demonstration by means of an infinite series of dependent propositions; for, to prove one proposition by another, and that by another, and so on *ad infinitum*, would require infinite time, and is, therefore, impossible. Hence demonstration requires an ultimate basis. It must, therefore be an assumption or an intuition. It cannot be an assumption; for then it would not be known to be true, and might be false, and demonstration would be impossible. The ultimate basis must, therefore, be an intuition, and the validity of demonstration implies the validity of intuitions." This ultimate basis of all inductive reasoning is the intuition that there is a self-existent, uncaused Cause that we call God.

What, then, or who, is God? Is it, or He, a latent, incomprehensible, intelligent energy, working spontaneously in what we call nature, or is there an intelligent Person, in whose very nature resides, without any causative intervention or agency, all the characteristics, faculties, and functions that we recognize as belonging to and constituting personality?

This is the first question to be determined in a

treatise respecting a kingdom. If there is no personal God, there is no King; and if there is no King, there is no kingdom. No other question has ever taxed the inventive genius of master minds in search of truth as this has. It is unlike all other questions in that comparison and illustration by means of other objects are utterly excluded. "To whom will ye liken God? or what likeness will ye compare unto him?"

Five distinct and ingenious arguments have been elaborated with careful study of the facts and laws of the natural universe, based upon the well-established fact that all personal beings manifest their real self in their works. These arguments have been entitled, "Ontological," "Cosmological," "Psychological," "Teleological," and Moral. A brief statement of each of these arguments is necessary in order to show its insufficiency; and to prepare the way for what I consider the only positive, unquestionable evidence of God's personality that He has ever given to the world.

The ontological argument seems to have been elaborated by Anselm, Archbishop of Canterbury, in the latter part of the eleventh century, A. D. In the Schaff-Herzog Encyclopedia this argument is stated in these words:—"There is something than which nothing greater can be conceived. This something must exist in reality as well as in the intellect; for, if it exists only in the intellect, then something greater than it could be conceived." The objection to this argument, as stated in the encyclopedia referred to, "lies in comparing that which has objective existence with a conception as having mere subjective existence, and declaring the former to be greater than the latter." Perhaps that may suffice for those who can find no better. It

suffices at least to show that the argument is unsatisfactory. My objection to it is this:—Whether logically valid or not, it has no weight as evidence that the "Something than which nothing greater can be conceived" is a person.

The cosmological argument is suggested by the universal law of cause and effect; and is based upon the hypothesis that no chain of successive causes and effects can be infinite. It must terminate somewhere in an uncaused cause, and that uncaused Cause is God. This argument has had the support of such authorities as Aristotle, Thomas Aquinas, Leibnitz, and others; but its validity has been denied by Samuel Clark, Immanuel Kant, and others equally distinguished. For my part I accept the force of the argument; but it only assumes that the uncaused cause is a person, furnishing no positive evidence whatever of that fact. It is not sufficient. It can be evaded.

The psychological argument was first presented by Descartes, in the early part of the seventeenth century. This argument, as stated by the late President Fairchild, Professor of Theology in Oberlin Seminary, in his Elements of Theology, is this:—"We have the idea of an infinite and perfect Being. There must be an archetype corresponding to this idea." On this argument he remarks, "The argument seems to rest upon the assumption that all ideas which we necessarily have, and cannot be without, have a reality corresponding with them. Thus the idea is proof of the reality. This assumption is scarcely valid. The idea may be explained on other grounds. The idea of an infinite and perfect being is the natural correlative of ourselves as imperfect. The two ideas cannot be separated;

each implies the other. Thus the supposed axiom that every such idea implies an existence corresponding with it falls to the ground."

Without questioning the validity of this objection, I have a still stronger one. Granting that an idea of an infinite and perfect something does imply the existence of an archetype corresponding, in which may be found all the intelligence and energy manifest in the material universe, that does not necessitate the conclusion that that intelligence and that energy reside in a person. The atheistic notion that matter is eternal, that it is impossible that something should be made out of nothing, and that intelligence and energy are inherent in matter itself, remains unanswered, untouched.

The teleological argument is the oldest of them all. From the masterly order of the universe, the adaptation of means to ends, the wonderful mechanism of the entire creation, especially of the human body, by which it is fitted for its multitudinous utilities, and the evidence of useful design in every thing with which we come in contact, the conclusion is drawn that there is an intelligent designer; and that designer is God. The argument is a strong one; and has found favor with the most distinguished theologians in the world. Still it, like others, is not conclusive. Some of the facts claimed have been disputed, and many of them need explanation. Deformities, diseases, pestilences, blights, destructive tornadoes, and earthquakes, and many other evils seem quite out of harmony with the hypothesis of a benevolent personal designer. Nevertheless, the argument is true so far as it goes. It proves intelligent design, and assumes a personal designer, which does not positively follow.

If God had never given to the world more positive proof of His personality than is shown by either or all these arguments, it is at least doubtful that any finite mind, with all the facts and phenomena of matter, soul, and spirit under careful observation, would ever have conceived the idea of a personal author of the whole. Beasts, birds, insects, even vegetable life, seem to possess inherent intelligence, and give no indication of having received it from any higher source. The beaver builds her dam with the skill and ingenuity of a master mechanic. The bee constructs her honey-cell with the ingenuity and precision of a geometrician. The spider weaves her web with mathematical accuracy and perfect knowledge of the strength of the material used, and the amount of material necessary at each point of the beautiful fabric. The entire oak is anticipated and perfectly planned in the acorn. The rootlets of the pansy select from the earth, with certainty and precision that no chemist can surpass, the different materials necessary for its stem, its leaf, its flower; each atom finds its way to the place designed for it with unfailing certainty; and where is the artist that paints, with a skill and delicacy that no human hand can equal, the peculiar artistic design of its petals? Even inanimate matter shows intelligence in the chemical combinations of all its crystalline forms, from a drop of water or a breath of air, to the mightiest orbs that hang free in open space, and pursue their inconceivable whirl and onward rush through limitless and trackless regions during ages inconceivable, without collision, and without the variation of an instant of time.

In the presence of all these facts, and myriads more of the same kind, it is just as easy for one who is so

disposed, even with the concept of an infinite and intelligent person also in his mind, to claim that matter is eternal, and that all these evidences of an intelligent plan intelligently executed are inherent in it, as to discover in them evidences of a supreme, intelligent person, to whose "everlasting power and divinity" they should all be attributed. From all these facts and arguments, the fact of a personal, self-existent, uncaused Cause, who has created the whole, and whose infinite intelligence presides over and directs the whole, according to a complete and intelligent plan, conceived and ordained before the first creative fiat was spoken, is only an inference. But there is yet one more hypothesis to be considered.

The moral argument is based upon the facts of man's moral and spiritual nature. The soul of man "cries out for the living God." All men believe in an intelligent person superior to themselves. Prayer is universal. Even those who have deluded themselves into the belief that there is no personal God cry out for superhuman help in time of peril; and their cry is not to the forces of nature, but to a Supreme Person, who can help if He will.

The soul of man, being endowed with life, dynamic forces, and will-power, being also conscious of defects, imperfections, and limitations in the use of these powers, must inquire, especially in the presence of such displays of superhuman forces as he often witnesses, "Is there not a supreme, personal Being, who possesses these powers in perfection, without limitation?" Hence he looks for evidences, and makes the most possible of every indication of such a person; but, so far as all these arguments go, he looks in vain. Sug-

gestions, possibilities, even probabilities are not wanting; confirmations of belief in the existence of such a Being, *if there is one,* abound everywhere; but where is the positive, unanswerable, unquestionable, satisfactory evidence that must remove every doubt—an argument against which no plausible reason can be found? Even the moral argument is not satisfactory; for, deep as is the conscious demand for such a Being, men often cry out for help, with all the earnestness of their imperiled souls, and cry in vain. In the midst of their crying they perish, and unbelievers continually say, "Where is thy God?"

Is there, then, no evidence that is positive and perfectly satisfying on this most vital of all questions? Has God left us to simply hope, and infer, in this condition of distressing doubt and uncertainty? It surely would not be like Him. He must, in simple justice, leave every man without excuse. But, if He has given such evidence, what is it, and where may it be found? I answer, It is found in the *Word of God;* and every person who finds it will be perfectly satisfied as to its positiveness and reliability. No candid inquirer for truth can find a quibble against it. It cannot be found with such certainty on every page, but it is there.

The invisible God can be known to finite minds only as He has revealed Himself, and if we will know what He has revealed concerning Himself, we must first find wherein and whereby He has made such revelation. The following are fundamental axioms that I have employed as guides in the "Studies" that are compiled in this volume.

1. In His creative works God has revealed His superhuman wisdom to plan, and power to execute,

works that are incomprehensible to finite minds. We read in Romans 1: 20, "The invisible things of him from the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." This means that God's infinite power and wisdom—His omnipotence and omniscience—are clearly seen in the wonderful mechanism of the material universe. This is true, but nothing more.

2. In His Word God has revealed many things, of the utmost importance for us to know, that no acquaintance with the material universe could ever even suggest. The following are some of them:—His personality, His essence, His moral agency and character, His fatherhood of the human race, the constitution of man and his moral agency, His method of developing human character, the alienation of all men from the filial love and loyal obedience due Him as "Our Father" —our King, His method of reforming His alienated and rebellious children, and winning them back to filial love and loyal obedience; the rewards of righteousness and the inevitable consequences of wrong-doing, the certainty of a future existence, and the final destiny of the redeemed and of the persistently incorrigible. All these important truths are clearly revealed in the Bible; and not one of them could ever have been discovered by any possible scientific inquiry without it. Physical laws are all in perfect harmony with moral laws, for God's laws never cross one another. The music of the spheres harmonizes perfectly with the music of the soul of man and the Spirit of God; but nothing that is discernable by the physical senses can ever teach spiritual truth. Spiritual things must be

spiritually discerned. The Bible is God's revelation of the spiritual facts and spiritual laws that pertain to the relations existing between Himself and His human children. This is the exact meaning of the inspiration of the Bible. He employed human scribes to write it, and the book may contain evidences of this fact, but He is its infallible Author.

Pardon this digression. It was necessary to the understanding of our argument. We were inquiring for positive evidence of the personality of God, our King. My statement was that no argument based upon the wonderful order of creation, either in the material or intellectual world, is sufficient to prove beyond reasonable doubt the personality of the Creator.

The question may be raised right here, What are the invariable and positive characteristics of personality? to which our answer is, The power to use intelligently-spoken language, and ability to hold intelligent conversation with others, thereby revealing self-consciousness and the consciousness of persons and things outside of self. The intelligent use of the personal pronouns I, my, me, you, your, he, his, him, are also unfailing, indisputable evidences of personality.

We are now prepared to open the Book; but to what passage shall we turn?

Of the numerous interviews recorded in the Bible, as having been held between men and God, there is one at least that took place under circumstances so extraordinary, and of a nature so peculiar, that deception cannot be claimed; and the identity of the interlocutors is unmistakable. I refer to God's interview with Moses from the burning bush, recorded in the third and fourth chapters of Exodus. Particular and care-

ful attention to the details of this interview will give us the evidences of the personality of God that we desire. The particulars to be noticed are the following:

1. This interview occurred in one of the most secluded, out-of-the-way localities that can be found on the face of the earth. The first verse of the third chapter reads, "Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb."

At the north end of the Red Sea two arms of the sea extend northward into the land; the one on the west side, called the Gulf of Suez, two hundred miles at the present time, but much further at that time; the one on the east side, about one hundred miles, called the Gulf of Akaba. The triangular area lying between these gulfs is a part of Arabia Petrea (Rocky Arabia); and at the southern point is Horeb, "the mountain of God." The location is such that a thoroughfare of travel is impossible; and the Midianites, at that time, could have known little, if anything, about the rest of the world. Moreover, it is evident that there were no residents in that immediate neighborhood at that time, and no other human being except Moses. "He led his flock to the back of the wilderness." So far as human companionship was concerned, he was alone. No other human being was near him.

2. A green, growing bush, in the full vigor of vegetable life, stood in the midst of the plain, apart from any other bush or tree. While busily engaged in the care of his flock, suddenly, "he looked, and, behold, the bush burned with fire, and the bush was not consumed." Though in the midst of flames of fire, its branches were

not consumed, nor were its delicate green leaves scorched. This was a new and astonishing phenomenon.

3. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt." Moses was no coward, neither was he superstitious. He believed that even this extraordinary event must have a cause, and he wanted to know that cause.

4. As he was cautiously approaching the flaming bush, suddenly a voice falls upon his ear. With clear, distinct utterance his name is called:—"Moses!"—He is startled, stops, looks intently at the bush, from which the voice had manifestly come. "What is that?" "Who called my name?"—"Moses! Moses."—"Here am I."—"Put off thy shoes from off thy feet, for the ground on which thou standest is holy ground. I am the God thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Who can describe the awe with which he was overwhelmed? He was standing in the personal presence of the living, ALMIGHTY GOD, in the midst of surroundings where it was impossible to be deceived. The presence of a human being was impossible. He was beyond the reach of any human voice. No man could live in a flame of fire. No person but himself knew anything about Abraham, Isaac, and Jacob, or about the God they worshiped; and knowledge of his father or of the God he worshiped was still farther from being possible.

5. Moses had often been in the presence of the dumb gods of the Egyptians, that knew nothing, and could say nothing, but here was a God who could speak, who could use the personal pronouns I, thou, thy; who knew his ancestors who lived four hundred years before; and

his father who lived four score years before. What could it all mean? "And Moses hid his face, for he was afraid to look upon God."

Reader, pause a moment and think. Do you not see in this wonderful event, unlike any other of which the world has a record, the divine purpose to give to the world an evidence of the personality of the living God that is in no sense an inference, an induction, nor an assumption; and that cannot be refuted? an evidence so positive and reliable that it must command the unqualified assent of every reasonable intelligent being? But this is only the beginning of the story. Let us follow the record farther.

6. When Moses had recovered somewhat from his overwhelming astonishment and awe, and was brought into a suitable attitude of mind and body—reverential, but calm and self-possessed—this strange personage made an address of considerable length, in a language perfectly understood by Moses, concerning a people with whose history he was well acquainted, showing familiarity with the past history and present condition of that people, which was impossible to any Midianite. Now note the pronouns, as well as the matter, in the following quotation:—"I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Can any man evade the conviction that these words

were spoken by an intelligent person? and was there a man on earth who could use such language?

7. If Moses was overwhelmed with awe when God announced who He was, he was overwhelmed with astonishment at this announcement. "Who am I," he exclaims, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" God replies, "Surely, I will be with thee," and Moses' deep consciousness that he was in actual face to face conference with the Almighty God is seen in the readiness with which he accepts the promise. He knew he was not deceived.

This circumstance of the interview, together with Moses' plea that he was not eloquent, that led to the appointment of Aaron as his spokesman, show plainly that this is not a story fabricated by Moses to cover up an inward ambition to head the rebellion that should deliver Israel from their bondage, and furnish a plausible excuse for the undertaking. If the great undertaking had been one of his own devising, he would have left these items out of his story.

8. Another difficulty, however, arises in the mind of Moses. His brethren who were in bondage were much better acquainted with the gods of the Egyptians than with the God of Abraham, Isaac, and Jacob; and each Egyptian god had a name. A nameless god, though he might claim to be the God of their ancestors, would have but little influence with them. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?"

This is an incident of the greatest importance and

significance, and requires most careful and exhaustive study. In order to prepare the mind of Moses for the announcement of His significant personal name, a name that had never been given to the world, God first states a fact respecting His existence, that had never up to that time been made known to any man. He says to him, "I AM BECAUSE I AM." This means, No other reason can be given for His existence only that He does exist. The translation "I am that I am," found in the text of all English versions, is the most unfortunate and misleading imaginable. It means nothing. It is neither Hebrew nor English; and has obscured the most significant and important statement God has ever made respecting Himself.

The reason for not rendering it as I have rendered it, and as it is found in the margin of the American revision, is obvious. It is a statement that is contrary to all human experiences; and, for that reason seems perfectly absurd. In the realm of the finite, every existence has a cause; but in the realm of the infinite, the only reason that can be given for existence is it exists because it does exist. Hence, when God said to Moses, I AM BECAUSE I AM, He stated the exact truth. He gave the only reason for His existence that can be given.

Having made known to Moses this important fact, God says, "Thus shalt thou say unto the children of Israel, JEHOVAH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations." See also Exodus 6:3, "I appeared unto Abraham, unto Isaac, and unto

Jacob, as GOD ALMIGHTY; but by my name JEHOVAH I was not known to them."

The word JEHOVAH means self-existent; and this event reveals for the first time in the history of the world, under circumstances where deception was impossible, both the personality of God, His self-existence, and the "memorial" significant name by which He is to be known "unto all generations." The existence of a personal, self-existent God is thus made certain, positive, unquestionable, to the end of time; and the evidence is found in the Bible, and nowhere else.

The remaining incidents of the wonderful interview are not necessary to the validity or completeness of our argument. That the person who talked with Moses at that time was JEHOVAH, the only self-existent PERSON in the universe, is proven to the entire satisfaction of every demand of reason. The only question remaining, on which even a quibble can be raised, is whether the account here given is authentic and reliable. That Moses was deceived as to the facts stated has been shown to be impossible. That he fully believed he was thus divinely commissioned to deliver the people through the means and in the manner here indicated is evident from every act of his life from that day to the day when God took him to Himself from the top of Nebo. That such a man lived and performed the works attributed to him is evident from the well-known history of the most remarkable people the world has ever known—a people exact and particular to the last degree in their genealogy and national records, and still extant.

Taken as a whole—its particulars and its results—this interview furnishes evidence of the personality

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and self-existence of JEHOVAH that has no parallel, either in the wonderful mechanism of the cosmos, or on the pages of the history of the world; and that must be accepted as positive, unanswerable, unquestionable.

THIS LIVING, PERSONAL GOD IS OUR KING. LET ALL THE WORLD RECEIVE HIM AS SUCH; REVERE HIM, ADORE HIM, AND OBEY HIM.

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CHAPTER II

MORE ABOUT GOD

HAVING found satisfactory foundation for our faith in the existence and personality of our God and King, guided by observation, experience, careful, logical reflection, and we hope by His Spirit, we will proceed reverently to learn whatever we may respecting Him. Our inquiry pertains just now to that portion of eternity that preceded "the beginning." What may we rationally suppose, or imagine, respecting Him during that inconceivable period? Do not shrink back; there is nothing to fear. There is not a truth in the universe, whether it relates to Creator or creature, that God is not willing we should know, if we will find it. There is nothing too sacred for the most free and searching investigation. Above all things, we need have no fear nor hesitation in inquiring into the nature, essence, constitution, attributes, motives, and methods of the Deity. The more we know about Him, the more we shall revere Him, the more perfectly we shall love Him, and the more intelligently and acceptably shall we be able to serve Him.

As for exploring this mysterious period, I am not the first to venture into its fathomless depths. Who has not wondered what God was doing before "the fulness of time" arrived when He should pronounce the first

creative fiat? It is because the inquiry is in every mind, and because I am so painfully impressed with what seem to me the absurd, unnatural, and harmful ideas commonly entertained respecting Him, that I venture to present what I believe to be a more consistent theory on the subject.

Probably no conception of God, as existing before "the beginning," has ever expressed more minutely and correctly the popular idea than the one given by Horace Bushnell, the master original and fearless thinker of the early part of the nineteenth century, in his work entitled "God in Christ," pages 137-139. We copy it entire.

"To bring the whole subject fully before us, let us endeavor, first of all, to form the distinctest notion possible of God, as existing in Himself, and unrevealed. Then we shall understand the better what is necessary to reveal Him. Of course, we mean, when we speak of God as unrevealed, to speak of Him anterior to His act of creation, for the worlds created are all outgoings from Himself, and in that view revealments of Him. God unrevealed is God simply existing as spirit, in Himself.

"Who now is God, thus existing in Himself? Has He any external form, by which He may be figured or conceived? No. Is He a point without space—is He space without limit? Neither. Is He activity connected with any sort of motion? Certainly not; motion belongs to a finite creature ranging in the infinite. Is there any color, sound, sign, measure, by which He may be known? No. He dwells in eternal silence, without parts, above time. If, then, we can apprehend Him by nothing outward, let us

consider, as we may without irreverence, things of a more interior quality in His being. Does He, then, act under the law of action and reaction, as we do? Never. This, in fact, is the very notion of absolute being and power, that it acts without reaction, requiring no supports, living between no contrasts or antagonisms. He simply IS, which contains everything. Does He, then, reason? No; for to reason in the active sense, as deducing one thing from another, implies a want of knowledge. Does He, then, deliberate? No; for He sees all conclusions without deliberation, intuitively. Does He inquire? No; for He knows all things already. Does He remember? Never; for to remember is to call up what was out of mind. Does He believe? No; for the virtue He exercises is a virtue without faith, and radically distinct, in that view, from anything called virtue in us. Where, then, is God; by what searching shall we find Him out? By what sign shall He be known or conceived? Does He think? No, never, in any human sense of the term; for thought, with us, is only a finite activity under the law of succession and time; and besides this, we have no other conception of it. Has He new emotions rising up, which, if we could see them rise, would show us that He is? No; emotion, according to our human sense, is a mere jet of feeling—one feeling moving out, just now, into the foreground before others; and this can be true only of a finite nature. God, in such a sense, certainly has no emotions. What, then, shall we say? What conception form of God as simply existing in Himself, and as yet unrevealed? Only that He is the Absolute Being—the Infinite—the I Am that I Am, giving no sign that He is, only that He is."

Is not that a shocking description of a living God? Infinite stagnation! No substantial form, not even a point in space; no activity. He neither reasons, nor deliberates, nor inquires, nor remembers, nor believes, nor thinks. "He simply IS, which contains everything." Is what? I would anxiously ask. A myth? an abstraction? a human idea? an imagination? a nothing? a nobody? Nothing more. Is it any wonder that men have doubted the existence of a God, of which the above might be a truthful description? After eliminating every fact by which all the essential existences of which we have any knowledge are characterized, what is there left that can constitute existence? what to challenge a rational faith?

But we are told this represents God as He was before He revealed Himself in His works or in His Word. Indeed! Then He is one thing, and has revealed Himself to be another. The man who should do that would be called an impostor. I accept no such subterfuge. A revelation of God is a revelation of what He is; not a misleading representation of what He is not. Nor has He changed. What He is now, He was before the beginning; and what He was then, He is now. If His condition then was one of infinite stagnation, infinite nothingness, it is the same now, and will be the same eternally. The idea that God awoke suddenly to consciousness and activity from a Rip VanWinkle slumber of eternal ages, and has been an active, thinking, feeling, willing Being ever since, can never satisfy my conception of the God I adore, love, and worship. Such a theory cannot be true. It is too revolting. It contradicts all the intuitions with which God has endowed us.

If, then, I do not accept this theory, which has evidently been for ages the popular one, my reader's very pertinent question will be, Can you give us a better one? My answer is, I will try; and whether I succeed or not, my readers shall themselves be the judges.

My first proposition is, God neither changes nor represents Himself to be what He is not; or was not at any former time; or will not be at any future time. God, as revealed in His works, in His Word, and in His Son Jesus Christ, is God, as He was, and is, and ever will be. This is what we are plainly taught both in God's works, and in His Word. Is not God's Word as reliable when it speaks of God as when it speaks of men? Why not? Passages of Scripture are numerous in which different organs of the body are attributed to God. These are usually understood as figurative, but for what reason I am unable to understand. We read that God made man in His own image and likeness. If man is the image of God, he has the same form, for that is the meaning of image. If he is in His likeness, all the mental and spiritual faculties with which man is endowed are found in God, and enable man, in a finite degree, to do just such things as God does in an infinite degree. If it does not mean this, it means nothing at all.

As evidence that this is its meaning, we find the limbs and organs of the human body, and the functions of the human mind, attributed to God throughout the Bible, from beginning to end; and this too in His own language. He speaks of His face, right hand, left hand, arm, back, feet, eyes, ears, nostrils, mouth; His compassion, kindness, long-suffering, forbearance, mercy, justice, anger, love. He sits upon a throne, high and

lifted up, walks among His people, rides upon the heavens, and does many other such things as men do.

What does all this mean? Are these simply empty, idle words? or are they the logical evidences that man is the image and likeness of God? We are constantly told these words attributing the organs, faculties, and acts of men to God, are *anthropomorphisms.* Anthropomorphisms! Who said anthropomorphisms? Does the Bible call them anthropomorphisms? Has God anywhere intimated that they are anthropomorphisms? Is it not more rational to regard these as the particulars in which men are the image and likeness of God, than to suppose that they are attributed to God figuratively? Read Psalm 94: 9, "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?"

It is by means of these very statements that God has shown Himself to be a living, thinking, reasoning, planning, acting, feeling, willing, person. With such a God I can form an acquaintance and hold converse. To Him I can tell my wants, my trials, my love. To His will I can submit my will, and realize that I am doing something; and understand what I am doing. It is not imagination, fancy, or something I cannot comprehend. God is just as real to me as Adam, or Abraham, or Moses, or David, or Jesus, His only begotten Son. I have not seen Him, but with this view of Him He is as really a living, active, reliable person as any man whom I have not seen. I have heard His voice in my soul. I have felt the influence of His presence over my life; and the solemn fact, *"Thou God seest me"* has the power of a living witness over my most secret thoughts and most private conduct. When I held

those vague, mythical notions of Him this was not the case. To me then, as to most of the world to-day, God was nobody; now He is somebody. Where He dwells is my home. I love to sit by His side, and visit with Him. "In His presence is fulness of joy; at His right hand, there are pleasures forevermore."

What do my judges say? Is not this a better idea of "Our Father" than that presented in the above quotation? Reader, have you a personal acquaintance with Him? are you a filial member of His happy family? "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 6, 7.)

Fully believing we have obtained a true, satisfactory, Scriptural, and unanswerable demonstration of the personality of God, we are encouraged to open the inspired Word once more and with respectful reverence inquire still further respecting His mode of existence.

I. What is God? Has He corporeity? If so, of what is He constituted? Did I hear some one say, Beware! That is deep water. I am aware of that. No man ever attempted to fathom deeper; but it is not fathomless. Come on. Fear not. So long as our feet stand upon solid bottom, and we do not go beyond our depth, there is no danger. I have no fear so long as I feel the Word of God as solid rock beneath my feet. "The Word of the Lord abideth forever;" and "the foundation of God standeth sure." He is a coward who dares not go forward where God has laid the pavement, and bids him trust himself upon it.

Our inquiry is, What is the substance that constitutes the essential Being of Jehovah? This is a legitimate question, and its answer is within our reach. Moreover it is important in the solution of many questions that many Bible students have pronounced unanswerable.

Since man is created "in the image and likeness of God," it is evident that everything in man, except his material body and sin, is a finite copy of the same thing in God. If you want to "look through nature up to nature's God," look through the nature of man, who is God's "image and likeness."

Turn now to the Word. Leviticus 26:11, "My soul shall not abhor you." Judges 10:16, "My soul was grieved for the misery of Israel." Jeremiah 12:7, "I have given the dearly beloved of my soul into the hands of her enemies." Ten times in the Old Testament I find the SOUL of God mentioned in similar language. This is positive testimony to my judgment that one of the constituent parts of the essential substance of God is SOUL. This is also one of the constituent parts of man. Do not utter that foolish, unscriptural word, anthropomorphism. I accept it not. When words are used by divine inspiration to acquaint us with the nature and constitution of God, why should we refuse to be instructed by claiming that they do not signify what they do in other connections? Did God create man a "living soul," in His own image and likeness, unless He was Himself a living soul? To be convinced that the word is used in the same sense when referring to God as when referring to man, read Zechariah 11:8, "My soul was weary of them, and their soul also loathed me." We have, then, God's own words, uttered by

His own lips, that one of the constituent parts of His essence is SOUL.

Another constituent element in the essence of God is SPIRIT. For this statement we have the most positive evidence possible. Jesus said to the Samaritan woman, John 4:24, "God is Spirit." If confirmation of this statement were needed, I could cite hundreds of passages, in both the Old Testament and the New, where "the Spirit of God" is mentioned, either by Himself or others. The question, What is God in His constitution and essence is answered: God is SOUL and SPIRIT.

This settles the question of corporeity; for, though spirits are invisible to the physical, material eye, they are seen with the spiritual eye. As on all other questions of this nature, the Bible is my witness on this. Passages are numerous in which the corporeity of spiritual beings must be understood and admitted. Turn first to John 14:2, 3, "In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." These are all spiritual facts, referring to the spiritual life. Jesus, the speaker, at the time referred to, is no longer in the flesh; He is pure Spirit. The place He prepares is a spiritual place. The mansions are spiritual mansions. They are prepared for spiritual persons. The companionship mentioned is spiritual companionship. Will any one contend that there is no form, no substance in the "place" prepared—the "mansions?" Has Jesus, in His heavenly state, no form, no substance? Have the saints in heaven, "the spirits of just men made perfect," no form, no substance? Such a hypothesis

would be absurd in the highest degree. Passages are numerous in which the same fact is just as evident; but this is sufficient.

If all other spiritual beings, in the heavenly life, have form and substance, can we find any reason for supposing that God, who, like all the rest, is constituted of soul and spirit, has no form or substance? Such a supposition is inconsistent, absurd. It is one of the mistakes into which men have fallen in their speculations on God as infinite; but infinity necessitates no such thing. But, again we appeal to the Scriptures. "To the law and to the testimony! if they speak not according to this Word, surely there is no morning for them" (Isaiah 8:20). I am willing to remain in darkness respecting any question relating to God, if I can find no light upon it in His word. Now turn to Exodus 33. In the eighteenth verse we read, "And he (Moses) said, Show me, I pray thee, thy glory." Verses 20-23, "And he said, Thou canst not see my face; for no man shall see me and live." (If there was nothing to be seen, would God have made this statement?) "And Jehovah said, Behold, there is a place by me, and thou shalt stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by; and I will take away my hand, and thou shalt see my back; but my face shall not be seen." Is this fact or fiction? If fiction, was there no rock there? No Moses there? No God there? Did God cover Moses with His hand? Did Moses see anything? What is the Bible good for, if such a statement is not to be believed? And what does the state-

ment mean, if God has no form, no substance, no hand, no face, no back?

Isaiah 6:1-5 and Ezekiel 1:26-28 might be referred to as evidence of the substantial nature of spiritual objects both personal and impersonal; but I pass them by, and call attention to the fourth and fifth chapters of the book of Revelation. Like Isaiah and Ezekiel and all who have ever seen spiritual objects, John was "in the spirit," which evidently means that his spiritual eyes were opened that he might see spiritual things; for our material senses take cognizance of material things only. John commences his account thus: "After these things, I saw, and behold, a door opened in heaven;" and "straightway I was in the spirit." Of the objects that presented themselves to his spiritual sight, some of which are unknown to us in this world, the first that attracted his attention was "a throne set in heaven, and one sitting upon the throne." Passing by his description of the glorious appearance of the person on the throne, we read, "And they (the heavenly host) have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come." No one can doubt to whom this refers. He saw also one who was called "a Lamb," also "the Lion that is of the tribe of Judah." Respecting him the heavenly host sang, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests." No one can doubt who that was. He saw also "a hundred and forty and four thousand, sealed out of every tribe of the children of Israel." To these

he adds, "After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb." Once more he adds, "And I saw, and I heard a voice of many angels round about the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." All these intelligent beings were undoubtedly of the same constitution as God Himself; namely, soul and spirit. This multitude that had been redeemed from the earth had left their material bodies to mingle with the dust of the earth whence they came, but retained soul and spirit. Of the constitution of the angels nothing is said, but it is reasonable to suppose that it is the same as all other spiritual beings. One thing is certain respecting them all; they have form and substance; though that substance is not matter. There is no materialism here, but there is a spiritual substance, as tangible to the spiritual senses as matter is to the physical senses. Indeed, I am frank to declare my belief that the future life—a spiritual life, in the midst of spiritual surroundings—is more realistic than the life we are now living. "For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

II. The next thing to be noticed respecting God is

His attributes. Of these there are two kinds—First, certain facts that belong to Him constitutionally, essential to His Being, as the self-existent, uncaused Cause of all things. These are usually called Natural Attributes. He has also certain qualities of character that are the result of voluntary choices. These are called Moral Attributes. This classification is correct; but the name given the first class is unfortunate, because it does not differentiate the one class from the other, and misleads the reader. Moral attributes are just as natural to God, just as much in accordance with His nature, as those that are constitutional and essential to His Being. To avoid this discrepancy, I propose that the first class be called Necessary Attributes, because they belong necessarily to the self-existent and infinite being that we call God, and whose personal name is Jehovah. Necessary is also the antithesis of voluntary.

God's Necessary Attributes are the following:

1. Self-existence. Having treated this subject already, it is only necessary to mention it here.

2. Infinity. Since that which is self-existent is dependent on nothing for its existence, there is nothing to limit His potentialities except what is in itself impossible.

3. Infinity necessitates unity. There can be but one infinite space, for there is no room for another. There can be but one infinite duration, for nothing can precede or follow that one. There can be but one infinite Person, because nothing could be found for another to do.

4. Personality. This implies intelligence, self-consciousness, the consciousness of other things, and

the power of intelligent speech. This has also been already treated, and needs only to be mentioned here.

5. Intelligence. This attribute is based upon personality; and its existence is evident from the evidences of intelligent design in all His works; especially in the creation of intelligent beings.

6. Omniscience. This attribute is based upon intelligence. He who by His intelligence originated, planned, and created all things, must know what He has done, what will be the consequences of all the agencies He has created, and the effects of all the causes He has caused to exist, working according to the law of cause and effect, that He has also ordained for their observance. This, however, is not all that is claimed for this attribute. It is often claimed that God knows not only what will transpire, according to the law of cause and effect, but that He knew from the beginning just what would be the course of conduct and the destiny of every moral agent who would ever have existence, notwithstanding the fact that a moral agent controls and determines his own choices; and may do this without regard to the reasonableness or unreasonableness of such choices.

In determining this point, it seems to me we need only consider that God surely foreknows all possibilities; and is therefore prepared for all contingencies, which is the same practically as if He foreknew concretely all the choices each person would make.

Should it be objected that God's expectations, plans, and purposes, in the creation of man might be thwarted by the unexpected and hostile choices and purposes of His creatures, it is sufficient to answer that the Infinite Mind is abundantly able to meet any and every

exigency that may arise from any such interference or antagonism on the part of the finite intelligences He has created.

To express their idea on this point, men often say, "Everything is an eternal now with God." This expression of the idea has given rise to another, "In the mind of God there is no such thing as succession." How could the idea of cause and effect, of antecedent and consequent, enter the mind of God without the thought of succession? "Eternal now" is eternal stagnation and eternal nonsense.

7. Omnipresence. This means present in all places at all times. The doctrines that have been held and taught respecting this attribute also need revising. Omnipresence does not mean that God is infinitely large. "His center is everywhere, and His circumference nowhere," as I have often heard it expressed, is simply absurd, and shocking to reason and common sense. Such an idea is monstrous without dispute. "His presence fills immensity" is better; provided a clear discrimination is made between His presence and the dimensions of His person. God is not omnipresent in the sense that He is everywhere bodily, but that everything is in His presence. Nothing can be hidden from Him. The idea is easily illustrated. A teacher sits upon the rostrum in a schoolroom, and everything in the room is in his presence. If that teacher could read the thoughts, intentions, and motives of each pupil, and know without effort everything that transpired in the room, we would have a miniature representation of the Omnipresence of God in the universe. The teacher does not fill the schoolroom, but everything in the room is in his pres-

ence. So God does not fill infinite space, but everything in space is in His presence.

No one, we think, will dispute that this representation of God's Omnipresence corresponds with and is sustained by His Word. Read the 139th Psalm, and see if that wonderfully realistic description of the Omnipresence of God, and the impossibility of escaping His notice does not correspond exactly with the view here presented. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee." Luke 1:19, "I am Gabriel that stand in the presence of God." When John saw "one sitting upon the throne," he saw also "round about the throne four and twenty thrones; and upon the thrones four and twenty elders sitting." These were in the presence of God. Distance does not hinder God's presence any more than darkness hinders His sight. This is the only rational, common-sense view of the Omnipresence of God.

Some one may say, If God is located somewhere, where is it? Where is the throne on which He sits? Where does He hold His royal court; surrounded by the angels that do always behold His face? and are always in His presence? My answer is, I do not know. There must be a center of this universe somewhere;

it may be there. Since the vast universe revolves around a central point, what thought more natural or probable than that that center is the throne of the Creator?

8. Omnipotence. This is power or ability to do whatever can be done. This power or ability is in the will. "He spake, and it was done. He commanded, and it stood fast." Whatever He can effect by an act of His will comes legitimately under the head of His Omnipotence. This includes not only ability to create, but ability to plan; to organize matter through the agency of physical law; to determine the constituent elements of each organism; to give existence to the centripetal and centrifugal forces by which the revolutions of the heavenly bodies are governed; to differentiate the innumerable orders and varieties of animal and vegetable life; to endow spiritual substances, as soul and spirit, with powers similar to His own; namely, to think, to feel, to will; thus constituting man a moral agent, a responsible and accountable person. Such are the functions of Omnipotence. Wonderful attribute!

But wonderful, broad, inclusive as it is, it has, or appears to have, limitations. There are things that Omnipotence cannot do. It cannot make truths of the same order contradictory to one another. Three dollars cannot be one dollar. Three persons cannot be one person. Another limitation of Omnipotence is found in the constitution of a moral agent. In creating a moral agent, a person who can be held accountable for his conduct, God has endowed the creature with a freedom of will equal to that possessed by Himself, so far as independence of action is concerned. It is no

irreverence to say, The Almighty cannot coerce the will of man. Every man is conscious of his ability to resist and defy the will of God. It matters not what direful consequences may impend; how dreadful to the thought, how painful to the feelings, how torturing to the flesh, how maddening to the conscience; the will, that is the soul in the exercise of its choice, may still maintain an attitude of resistance, defiance, insubordination. The will of a moral agent cannot be coerced.

The Moral Attributes of God can be understood only in His relations with other moral agents. Their treatment must, therefore, be deferred until after the creation of man.

III. Names and titles of God. The proper name, the "memorial name," announced by God himself to Moses, Exodus 3:15, as significant of His nature, is JEHOVAH—the self-existent One; *"I am because I am."* Unfortunately, as I think, this name has fallen into disuse; for, to my mind, the great contrast between the self-existent One and the other gods that men have worshiped should be emphatically present in the mind of the reader of the Jewish history. For reasons that seem to me not well understood, whether from reverence or fearfulness, the Jews never pronounced this name, but substituted the name *adonai*—my Lord—when reading passages in which this word is found. In all the English translations, except the American "Standard," the word is rendered Lord, and printed in small capitals, thus obscuring the force of its significance. The American revisers were the first to insert the name Jehovah in the text, an act for which they deserve the thanks of every Bible reader.

The word GOD indicates an object of worship; and

is properly applied to all objects that are worshiped. The word Lord indicates a Ruler. The Almighty expresses supreme power; and The Most High expresses supreme exaltation above all others. In reading the Bible the reader needs to have these discriminations in mind.

I am not in the habit of indulging in speculations on these great questions, nor do I ever indulge in them unless I think I have a good, logical reason for my supposition. There is a question, however, connected with this period of eternal existence that, I presume, has arisen in the mind of every person who has ever made a study of the existence and works of God. That question is this:—Since there was a beginning, and since God had no beginning, what was God doing, or what was His condition before the beginning?

In speculating upon this question, if it must be called speculating, we will begin by referring again to the fact that man was made in the likeness of God. It seems never to occur to some people that God is like men in every particular in which men are like God. Let no man say, "This is degrading God to a level with man." The Word says, "Thou hast made him but little lower than God." Instead of degrading God to compare Him with men, it exalts Him infinitely above the common conception of eternal stagnation, doing all His wonderful works, even to giving existence to the immortal spirit, like the brutes, from instinct, without thought, plan, or purpose. It is fully time the silly, unnatural, unreasonable, illogical notion that God, because He is infinite in His nature, is nobody, does nothing, "simply IS," was dropped.

The point of resemblance to which we want to refer

now is this: Men do nothing without a plan. No man ever took up a tool to make something, no matter how simple, or engage in any undertaking, without having a definite idea of what he was going to make and how he would do it. Did God make man entirely unlike Himself in this respect? Of course I shall be told, God knew instinctively just what He would make, and how He would make it. He was infinitely wise. My reply is, Infinite Wisdom means no such thing. Instinct is not wisdom. Infinite Wisdom is wisdom to plan and execute an infinite undertaking. Nor does the theory I present conflict in any degree or respect with the undisputed fact that God is infinite in all His attributes. Each attribute has its own realm of activity, and reasons for its infinity. God is infinite in knowledge because He knows everything He has done, and everything He can do. He is infinite in foreknowledge, because He knows the consequences of all the causes He has caused to exist. He is infinite in reason, because His infinite knowledge supplies Him with all the facts that have a bearing upon the matter in hand; and these being all included in the premises, with an unerring logical form of argument, His conclusions are infallible. Thus, in all His activities, each function is infinite in its own sphere.

The amount of forethought necessary to form a plan will always correspond with the magnitude of the undertaking. Some of the works of man have required years of profound thought and calculation, and have been rough and imperfect when completed. God's preconceived plan of the universe and everything pertaining to it, was complete and perfect, not only in its great framework, but in its minutest detail, working

perfectly on its first trial. Such is the work of the infinite mind. Think for a moment of some of the problems connected with this wonderful cosmos, that have been discovered by the finite human mind. Think first of the natural proclivity of each of the atoms out of which all things are made—the attractions and repulsions that cause the combinations that are manifest in every material thing with which we are acquainted. Then think of the different kinds of material that enter into and constitute the different objects by which we are surrounded—the metals for instance, or the pebbles beneath our feet. Then think of the earth; then of the solar system, with all its laws, forces, attractions, and repulsions; the axial and orbital revolutions of the planets, and the climatic effects of their individual constructive peculiarities. Then think of the perfect equilibrium of centripetal and centrifugal forces that carries the planets through their orbits age after age without collision or the variation of an instant of time. Then think of the myriads of such systems that constitute the cosmos. Then stretch your imagination once more and think of the whole universe constituting one vast, grand system of the same perfect order and precision; the immense whole revolving around one center (the throne of God?), each orb rushing through space at a rate of speed the very thought of which is absolutely appalling.

Ask the mightiest mathematician what must have been the genius of the mathematical mind that, before a particle of matter was created, had so balanced all the forces He intended to set in operation, so perfectly weighed each atom and each orb, no two of which should be of the same size or weight, so nicely adjusted

each to the invisible influences of the whole, that He could locate the center of each orb in space, establish the distances between them, and determine the amount of matter that should gravitate to each center, and the velocity of each on its axis and through space, so perfectly that the whole should constitute the most perfect chronometer conceivable, and continue its mighty whirl through space during the ages of eternity without a collision, or the variation of an instant of time.

Then come back to earth and study the mysteries of life—vegetable and animal. Commencing with the lowest form of vegetable life, note carefully each step of the upward grade until you reach the most highly organized man—material, mental, and spiritual; then ask yourself if it is inconsistent to suppose that it may have required ages of most careful and ingenious study, even of the infinite mind, to foresee and foreordain all these interdependencies and immortal and eternal interests.

Once more. Consider the wonders of the human soul; its intellectual powers of thought, reason, imagination; its fathomless billows of emotion; its Heaven-defying independence of will; its wonderful development from the embryonic state of infancy to a mighty manhood, "with Atlantean shoulders, fit to bear the weight of mightiest monarchies," and solve problems whose answers touch the boundaries of the eternal ages. Was all this (and all this is but the faintest imaginable hint of the stupendous plan) the impulse of a moment, without a forethought, after an eternity of stupid inactivity and nothingness, or any thought at all, or any activity of any kind? Tell it not. I do not believe it. I cannot worship such a god. I would

rather be a Chinaman, and worship my ancestors. They were somebody, and could do something.

Charge me not with irreverence. I revere the God who "made heaven and earth, and all that in them is;" who "spake and it was done; commanded and it stood fast." I adore Him for what He is in His essence. I love Him for what He has done, and is still doing. I praise Him for the moral virtues He has acquired by His moral choices. To me He is no myth, no idea of emptiness and nothingness; but a living, real, loving Father. Jesus is to me no more an "elder brother," a real, personal Savior and friend, than is the Creator my Father, and the Father of us all. Everything within me assures me this is the true idea of the living God.

I have just one thought more respecting God, during that before-the-beginning period; a thought that may be more repulsive to the unthinking devotee of everything that has become "time-honored" than what I have just advanced. There is one universal feature of nature, pervading all things, from the simplest chemical combination to the highest development of intelligence and moral character, that may possibly be designed to suggest a fact respecting Him who has incorporated it into all His works. That fact is growth, development, progress. The great cosmos itself is a growth; and everything in it or pertaining to it, except the atoms out of which all material things are formed, and the life principle in the vegetable and animal kingdoms, is the product of evolution. Is it not possible that this may also be the case with the infinite Being we call God? If this universal fact does not point in that

direction, to what does it direct attention? On this point I affirm nothing. I simply raise the question.

It is not long ago that men of the highest scientific attainments had no other idea of the creation than that everything was spoken into existence in an instant by the creative fiat, just as we find it at the present time, with the exception, of course, of the superficial changes men have wrought for their own personal convenience. At that creative moment, and by the fiat of the Creator, the different strata of the earth's crust were laid in order, just as they are now found; seashells were imbedded in the mountain ranges, miles above the bed of the ocean; skeletons of extinct animals were hidden in the mire; coal-beds were formed in the bowels of the earth; gold, silver, precious metals, and jewels were deposited just where they lie to-day; oceans existed from that very moment, the waste from evaporation being supplied by the influx of rivers; and pebbles and boulders that are now known to have been brought from great distances by glacial agency, were supposed to have been created just where they were found.

How ridiculous and absurd all this seems now; yet many of these ideas have been forced out of the minds of men by the investigations and progress of a single century. As the past century has witnessed such an advance in knowledge of the material universe, may we not reverently hope that the present century will attain a clearer, higher, more exalted, rational, and realistic knowledge of Him who conceived the wondrous plan and carried it into effect through the agency of wonderful evolutions by which the world has reached the state in which we now find it?

The errors that once existed respecting the natural

sciences, errors respecting the nature of man, errors respecting the true meaning of history, errors respecting moral agency and the nature of the moral government of intelligent and accountable beings; nearly all the errors that have been held both by scientists and theologians have had their origin and foundation in ignorance of God. Men have hesitated to make a careful and thorough study of the infinite God from two considerations: a blind reverence for His majesty and a false notion of their own incompetency. The deprecatory inquiry of Zophar (Job 11:7), "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" has been an effectual barrier against study and inquiry in this most sacred, and at the same time most important field of inquiry and thorough, reverent investigation. Fail not to "put thy shoes from off thy feet, for the place whereon thou standest is holy ground;" but hold your position, and continue your investigation, as Moses did; remembering God has said, "Come, let us reason together;" and Jesus prayed, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." The prayer of Moses (Ex. 33:13), "Show me now thy ways, that I may know thee, to the end that I may find favor in thy sight," should be the earnest prayer of every person, who has any dealings with or regard for Him whom we call "Our Father." Let me repeat here, at the close of this discussion, what I said at the beginning, "We need have no fear nor hesitation in inquiring into the nature, essence, constitution, attributes, motives, and methods of God. There is nothing about Him that He is unwilling we should know; and the more we know of Him, the more we shall

revere Him, the more perfectly shall we love Him, and the more intelligently and acceptably shall we be able to serve Him." Reader, "Acquaint thyself with Him, and be at peace."

CHAPTER III

THE BEGINNING

SINCE space, eternity, and the self-existent Jehovah are the only existences that never had beginning, it follows that all other existences of which we have any knowledge must have had beginning. Prompted by this thought, the most natural inquiry to an inquiring mind is, What was the first thing brought into existence? What was the first executive act of the uncaused Cause, of which we have any knowledge? This is another question whose answer can be found nowhere but in the inspired Word. If knowledge of that fact is within the reach of any finite mind, it has been placed there by the only Being in the universe who knew anything about it. Once more "to the law and the testimony."

The inspired Word contains two statements on this point that are given us for our study. Let us examine them. In Genesis 1:1 we read, "In the beginning God created the heavens and the earth." In John 1:1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God." Is this "beginning" the same as "the beginning" mentioned in Genesis 1:1? Let us see. Read John 1:3, "All things were made through him (the Word); and without him was not anything made that hath been made."

Read now John 1:14, "And the Word became flesh, and dwelt among us." This was Jesus, our Savior. Now, what does He say upon this question? In a prayer to His Father, recorded John 17:5, He uses this language, "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world (cosmos) was;" and John 17:24, "Thou lovedst me before the foundation of the world (cosmos)." Now, since the Word had glory with the Father before the creation of the heavens and the earth, it is evident that "the beginning" mentioned in John 1:1 antedates "the beginning" mentioned in Genesis 1:1. This gives us a clue to some most interesting and important facts respecting this Word, that we will notice.

1. This Word was not simply a spoken word. John says, "the Word was with God;" and a spoken word cannot with any propriety be said to be "with" the person speaking it. Some truth lies hidden in this language that does not appear on its surface. Look a little further. Lest the reader should fail to observe that fact, and fail to discover the hidden truth, John adds, verse 2, "The same was in the beginning with God." This statement, interpreted by the words of Jesus quoted above, makes it certain that "the Word" was a distinct, self-conscious, self-determining person; an intelligent companion and associate of the infinite, self-existent Jehovah.

2. Infinity, that indisputably belongs to Jehovah, necessitates *unity*. One infinite space fills immensity; there is no room for another. One infinite duration comprehends eternity; another is impossible. Is it not just as evident that one infinite personal intelli-

gence renders another infinite intelligent person impossible? The conclusion, then, is inevitable. The intelligent personal Word, who was "with God" in the beginning, was neither infinite nor eternal.

Now, my dear reader, at this point I want a little private talk with you. Do not throw yourself back in an attitude of stubborn resistance, and say, I do not believe that; it is heresy. Think one moment. If you understand addition well enough to know that one and one make two, you must know that the personal Jehovah is one person, and that the personal Word is another person; and that hence, these make two persons; and that they cannot both be infinite. As the offspring of the Infinite Father (a fact that we will prove presently), this Son was pure, unadulterated divinity in His nature and constitution, and necessarily inconceivably superhuman. In the perspective of personal, intelligent beings, with human nature as "the point of sight," we see Him only in the field of infinity. As the planets of our solar system, seen from the earth, seem to lie in the same field of space as the stars of the zodiac, though the distance between them is inconceivable, so the pre-existent Son *seems* to be infinite. We see Him in the same field with the Infinite Father. Practically He is the same to us as though He were infinite; but He is not infinite. Truths are all parallel. Such is the unity of all God's works, including His Word; such the symmetry of His entire plan—comprehending the material, the intellectual, and the spiritual; that no truth can contradict, or clash with another. There are no head-on or rear-end collisions on the line on which God is running His trains; neither does He run His trains on lines that cross one another.

3. The third statement of John respecting this most important personage is, "The Word was God." Of the three fundamentally important statements made by John in this most important text in the New Testament, this short sentence, the most important of the three, has been most misunderstood and misused. As it stands in the original, as John wrote it, it involves more important grammatical principles, and requires more careful study to ascertain its true meaning, than any other sentence of its size I have ever found.

In the Greek we read, *Theos* (God) *en* (was) *ho* (the) *logos* (Word); rendered in English, "The Word was God." This translation is grammatically correct; still it does not convey to the reader the exact meaning of the original. It is usually understood, and very naturally according to the usage of our language, *The personal Word was the personal God.* This is a very misleading and perplexing mistake. The personal Word who was "with God," cannot be the personal God with whom He was. It is useless to call an impossibility a "mystery;" and insist that it shall be believed on pain of being called a heretic. Since, however, the impossibility has been claimed as truth; and taught by high authorities as "orthodox," it demands our most careful and candid study. The truth will be found by noticing the difference between the English language and the Greek, in the use of the article.

The Greek has but one article; and that is emphatically a definite article. The absence of this article is, therefore, as significant as its presence. This is especially the case in its use or omission before the word *Theos* in the New Testament. The presence of the article indicates definitely *the personal Jehovah;* while

its absence diverts attention from the personality, and directs it to the nature of the subject; the predicate noun often performing the office of an adjective. Had John written *Ho Theos en ho logos—The God was the Word*—either *Theos* or *logos* would be the subject and the other the predicate; and we might translate, *The personal God was the personal Word,* or *The personal Word was the personal God.* That would have justified the "mystery," and left us in inextricable perplexity; but he did not so write. He wrote *Theos en ho logos.* The absence of the article before *Theos* indicates both that it is the grammatical predicate of the sentence, and that it is generic instead of personal in its signification. It means that the personal Word was of the same nature, essence, substance, as the Supreme and Infinite God—His Father. The Word, the pre-existent Son, was *deiform, divine,* of the same nature, essence, substance as His Father. In reading this clause, accent the last word—The Word was *God.* Now, let us read the whole verse once more, giving in paraphase just what we believe was the meaning John intended to put into the words when he wrote them:—*In the beginning was the personal Word; and the personal Word was with the personal God; and the personal Word was divine.*

HOW CAME HE THERE?

Since there can be but one self-existent person, and since we have found another person "with God," the next inquiry must naturally be, Where did the second person come from? and how came He there as a companion of the Infinite One?

Again I hear the voice of warning:—Beware! Be-

ware!! says my cautious, conservative, reverent reader; you are leading us into deep waters! I am aware of that; but hear me. I believe "Our Father" has ordained such a relationship between the reason of His intelligent creatures and truth, that no rational inquiry will ever arise in any finite mind, to which He has not given an answer in His works, in His Word, or in human experiences. Imbued with this faith, when I find myself led into deep waters by my inquisitiveness, I seize fast hold of the hand of Him who walked safely on the boisterous waters of the sea of Galilee, and dare to follow where He chooses to lead; hoping to be more successful than Peter was, who began to sink for lack of faith.

Still further; when my reason faces a great inquiry of this kind, I assume that the answer is somewhere; and that it is the pleasure of "Our Father" that I should find it, if I can. Hence, I search for it earnestly, candidly, diligently, confidently, persistently; looking with unshaken faith to Him who has promised, "The Spirit of truth shall guide you into all truth." With this confidence, we will proceed carefully, candidly, reverently, to find God's answer to this inquiry. Here again the Bible must be our authority. Only the Father and the Son know anything about it. The Son has given it through His "beloved disciple," to whom He evidently unbosomed Himself, and revealed everything we know concerning the facts of His preexistence. So this is one case at least of "verbal inspiration." Turn to John 16:27, 28, "The Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world."

This is another passage whose full meaning is not expressed in the rendering, and we must resort to the Greek to obtain it. Verse 27 reads, "*Ego* (I) *para tou patros* (from the Father) *exelthon* (came forth)." The meaning of this language depends upon the usage of the prepositions *para* and *ek;* the latter found here in composition with *elthon.* The radical meaning of *para* is "by the side of, near by;" but when followed by a genative of a person it indicates "the source, author, director, from which anything proceeds." This usage is well illustrated in Luke 6:19, "All the multitude sought to touch him, for power went forth from him (*para autou*)." The power, of course, "went forth" out of His person; not simply from beside Him. So that this verse, when fully understood, means, "I came forth out of the person of the Father." But this is not all. The radical meaning of the preposition *ek,* found here in composition with *elthon,* is *out of.* Adding the force of *ek* to the meaning of *para,* we may read, *"I came out, out of the person of the Father."* This would seem to be sufficient to make the meaning of Jesus plain and clear; but He, apparently conscious that men would be unwilling to receive the doctrine, made it still more emphatic by adding, verse 28, *"exelthon ek tou patros"*—"I came out, out of the Father," using the preposition *ek* both in composition with *elthon* and alone as a preposition. This repetition of "out of," as contrasted with "from the presence of," makes it impossible to mistake Jesus' meaning as to His origin. The Father brought His Son into a separate personal existence, *out of* His own person. *He brought forth a Son.* In the nature of this Son there was no relationship with, nor admixture of, any other

nature, essence, or substance than the Father's. He was purely and wholly divine.

4. Since "The Word became flesh, and dwelt among us" (John 1:14), the great fact stated and proved above must settle forever the question of the divine nature of Jesus, that Son of God and the son of Mary; "who was born of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness" (Romans 1:4). By "the Word became flesh" we are not to understand that the personal Word, the pre-existent Son, was transmuted literally into flesh; but, as we read, Hebrews 10:5, "a body didst thou prepare for me." Thus His mortal body was of the seed of David; but His soul and spirit —the intellectual and spiritual Son of God—was the Word that existed with the Father before the world was. Strange as these facts are, having occurred but once in all the works of God, there are no facts, concerning any other man who ever lived upon the face of the earth, so positively authenticated, and upon so high authority, as these.

5. Not only is the divine nature of Jesus, the son of Mary, established beyond reasonable question by the above argument, but every work wrought by Him, and the masterly wisdom shown in all His wonderful teaching, are substantial evidences of the same. We may bear in mind also that the work of creation was effected through Him; the work of redemption assigned to Him; and the work of the final judgment yet awaits His service. From His Father He inherited the natural ability to perform all these great works, and by His Father He was endowed with authority to perform them. The Father planned all things, and committed

the entire execution of His plan to the Word—His Son. Creative power resides in the Father alone; executive ability resides in the Son also; which He employs by authority of the Father, and under His direction. All this was clearly revealed to us by the Son when here upon the earth, engaged in the work of redemption. He performed His miraculous works *in His own name;* but what does He say about it, "All things have been delivered unto me of my Father" (Matthew 11:27). "All authority hath been given unto me, in heaven and on earth" (Matthew 28:18). "The Father loveth the Son, and hath given all things into his hand" (John 3:35). "Thou gavest him authority over all flesh" (John 17:21). "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth" (John 5:19, 20). "As the Father hath life in himself, even so gave he to the Son also to have life in himself" (John 5:26).

God may perform miracles through the instrumentality of any man or any creature He has made. He opened the mouth of the ass, and she rebuked Baalam; did wonderful works by the hand of Moses, the prophets, and the apostles; but there is not another person in the wide universe who, *in his own native ability,* is capable of doing such works; or who can truthfully make such statements about himself, as this *first offspring of the Infinite Essence and the Infinite Will; who was "in the beginning," at the beginning, and the beginning itself.*

HIS APPROPRIATE NAME

The most pronounced characteristic of every act of the Creator of all things is *utility.* A benevolent motive prompts every act. He announced His own personal name *Jehovah* from the burning bush, calling it His "memorial name," that men in all ages of the world should recognize His self-existence, and everything implied in it. Thus, the first name of this first product of His Will, indicating the meaning and object of this first executive act of which we have any knowledge, is THE WORD.

A word is the symbol of a thought, the expression of an idea. It is a medium of communication between personal intelligences, all of whom understand the same sign for the same thought. God has given us an illustration of both these facts in this first name given to His Son. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." As a spoken word expresses the thought, idea, wish, purpose, of the speaker, so the Son, who is the bosom confidant of the Father, "the effulgence of his glory, and the very image of his substance," has in His life and teachings, the whole consummated in His death, and divinely attested by His resurrection, so revealed the nature, love, and attitude of the Father toward His rebellious children-subjects, that we may, can, ought to know Him—"the only true God, and Jesus Christ, whom He sent into the world" for that purpose, as clearly, intelligently, understandingly, as we understand the thought conveyed to our minds through the words of our native tongue.

CHAPTER IV

CREATION AND EVOLUTION

THE two persons in the Godhead represent the two forces employed in the creation and formation of the universe and everything pertaining to it. Originative and creative power is found only in the Father. Evolving, formative power, by the supreme authority of the Father, is exercised by the Word—the Son. Psalm 33:6, "By the Word of Jehovah were the heavens made." John 1:3, "All things were made through him," the Word. The fact stated in both these passages is that all things were made, not created, through the agency of the personal Word, by delegated, not inherent, power; or, at least, authority. He, the Word, was not the Creator of the matter out of which the heavens were made, nor the Architect who devised the plan, but He was the Builder, who erected the stupendous structure, after the plan furnished Him by the Architect, and by the exercise of power with which He was endowed by the Father. This is the plain import of these and all other passages, where the work of bringing chaotic matter into cosmic order is attributed to the Word.

This method of accomplishing His purposes is found in every department of God's work. The Father plans all things, and commits the execution of His plans to

His Son. The Father is the Supreme Deity; the Son is the Executive Deity. In the New Testament both are called God; in the Old Testament both are called Jehovah. This extraordinary usage is explained in Hebrews 1:4, 8, 9, "Having become by so much better than the angels, as he hath inherited a more excellent name than they....but of the Son he saith, Thy throne, O God, is for ever and ever....Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." These facts and these quotations agree so perfectly together that no one need hesitate a moment to adopt the language of Philip, "My Lord and my God!" This peculiar co-partnership and cooperation will become more apparent and more clearly apprehended as we proceed with the work of creation, providence, redemption, and judgment; all of which are accomplished in the same manner, through the same agent.

THE SECOND BEGINNING

We now come to the beginning referred to in Genesis 1:1, "In the beginning God created." At this time (we may speak of *time* now, which is a portion of duration, located in the midst of eternity) we find in existence space, in which is located the cosmos; duration for its evolution; God, its infinite and intelligent Cause —the Designer, and creative Deity; the personal Word —the Son; and that peculiar, magnetic agency, power, influence, called the "Spirit of God," which belongs in common to the Father and the Son. Add to these the wondrous plan, drawn out in the minutest detail, and we have all things ready for "the beginning" of the creation.

First creative fiat. The auspicious moment has come for the first creative fiat. "He spake, and it was done" (Psalm 33:9). In an instant infinite space was filled with "world dust"—the atoms of which the worlds were made. Causing these atoms to exist was a creative act; bringing them into orbs, as we now find them, was formative—the work of incalculable eons of evolution, under the brooding of the Spirit of God (Genesis 1:2), through the superintendence of the personal Word, employing the organic forces, attraction and repulsion, ordained by the divine Will for that purpose.

A MATHEMATICAL PROBLEM

At this point we are brought face to face with a mathematical achievement, that must forcibly impress every reflecting mind with the superiority of the infinite over the finite intelligence. It must not be passed without notice. This almost unlimited mass of gaseous matter is to be condensed into almost innumerable orbs, no two of which shall be of the same size, weight, or power of attraction; located at inconceivable and diverse distances from one another; each orb having an axial and orbital revolution of inconceivable velocity, hanging free in space, and controlled solely by centrifugal and centripetal forces; in a state of such perfect equilibrium that the mighty whirl goes on through endless ages without a collision or the variation of an instant of time.

The problem is, at what distances, and how related with one another, shall the centers of these great orbs be located; and how shall this chaotic mass of matter be so divided into suns, planets, satellites, and comets,

that the perfect equilibrium shall never be disturbed, and the whole cosmic order shall never fall into collision and destruction? Here is a problem in mathematics to which all the mathematicians of earth must surrender; but it constituted one of the items of the wondrous plan of the universe, and was solved by the Infinite Mind before the first creative fiat was uttered, without previous experiment or working model. Will any mortal, in the face of such facts as these, deny the existence of a Supreme Intelligence? Will any one claim such a masterly achievement to be a mere chance? Can it be possible that there was ever a mathematical astronomer who said, "I have searched the whole heavens with my telescope, and can find no God?" Is it not fitting that the location of these centers should be regarded as a second creative fiat, though no mention of it is found in the first chapter of Genesis? It is an event that cannot be conceived of as effected by evolution; a problem that no finite mind could solve.

EONS OF EVOLUTION

"In the beginning God created the heavens and the earth." The testimony of the heavens and the earth must be taken as incontrovertable evidence that inconceivable ages of evolution must be understood between the word created and the word earth in this statement. Let us also understand that the records found in the crust of the earth, as revealing how the material universe was "made," must be our standard of truth *on that point,* regardless of any statement found in the Bible. Of course, both must be first correctly interpreted. When this is done, if any discrepancy is found (a very doubtful hypothesis), the Bible must yield the

ground. The Bible has passed through the minds and hands of fallible men, and many of them; but the facts and laws that are found in the crust of the earth are the handwriting of God Himself—"the footprints of the Creator." They are written in a language that all can read and understand. Neither translation nor commentary is necessary. Let us read both understandingly, and we shall find the truth.

"LET THERE BE LIGHT"

The production of light should not be regarded as a creative event. Of course, it was willed by the Creator, and was a part of the wondrous plan; but it is easily explained by the laws of chemical combinations and the motion of the atoms of matter as they were drawn together around the world centers. Chemists have long been acquainted with the conditions of spontaneous combustion; and it has long been an admitted fact that light is motion; and everybody knows that fires are easily lighted by friction. Looking at it from this view-point, it is evident that light and heat were evolved very soon after matter commenced coming together in globes; resulting, as we find them, in luminous orbs of intense heat; holding all the substances of which they are composed in a state of liquid fire.

It should also be noted that, after the announcement of the first sentence—"In the beginning God created the heavens and the earth," all that follows relates to the earth:—"And the earth was waste and void; and darkness was upon the face of the deep."

SOLAR SYSTEMS

After the lapse of ages incalculable, the matter that was at its creation gaseous or atomic had assumed the

form of globes of different sizes and density, each still held in a fluid state by intense heat. This is undoubtedly still the condition of every luminous body in the heavens. One of these globes we call the sun; the others we call stars. The sun is the center of a system of non-luminous bodies that we call planets; and some of these are the centers around which revolve other non-luminous bodies that we call satellites. This fact suggests that the stars may also be centers of systems of planets similar to ours, the planets being invisible to our best telescopes. Telescopic observations have also revealed that not only satellites and planets, but suns also, revolve on their axes; and as planets revolve also in orbits around their suns, so the suns, carrying their planets with them, also revolve around a central point, somewhere in space, from which central position, with the whole universe under His all-seeing eye, the Omnipotent Creator may hold the entire cosmos in order. On this hypothesis it ceases to be a wonder or a mystery that the whole cosmos should move with exactness, both of position and time, around the throne of its Creator and Sovereign.

OUR SOLAR SYSTEM

Narrowing the field of our vision to our own solar system, let us note the process by which it came into its present form, as we find it recorded by the hand of Him who made it. The history commences at the time when the matter which now forms the whole system—sun and planets—constituted one orb, whose diameter was coincident with the diameter of the orbit of the planet Neptune, the outermost planet of our system; namely, 5,707,800,000 miles. The axial revolution of the sun

at that time became such as to overcome its cohesive attraction, and the matter that formed the planet was thrown off the sun's surface at the equator, as water flies from a grindstone when the rapidity of its revolution overcomes its attraction for the water. This matter, at first a formless mass, "waste and void," was brought into a globular form by its cohesive attraction; just as a drop of water, falling from the clouds, assumes a globular form. At the same time, it was carried forward by the momentum received from the rotation of the sun, but held from flying off in a tangent, just where these two forces—centrifugal and centripetal—balance and counterpoise each other, thus finding its orbit around the sun.

After the lapse of another eon, during which the sun was contracting and becoming more dense, its equatorial velocity again overcame its cohesive attraction, and another planet, Uranus, was thrown off; which, in its turn, became globular, and found its orbit. At this time the diameter of the sun was 3,649,638,000 miles. At the end of another eon, when the sun had contracted to the diameter of 1,772,000,000 miles, the planet Saturn was thrown off. Another period of condensation brought the sun to the diameter of 966,600,000 miles, when Jupiter was thrown off. Then followed Mars, at the diameter of 283,000,000 miles; the Earth, at 185,800,000; Venus, at 134,400,000; and Mercury, at 72,000,000 miles; each, like its predecessors becoming a globe, and finding its orbit.

These numbers represent the mean diameters of the orbits of these several planets; that is, twice the mean distance of each from the sun at the present time.

THE EARTH

The mass of matter that forms the earth, and that was at first thrown off from the sun in broken fragments, like drops of water from a grindstone, in a comparatively short period of time was formed by cohesive attraction into a luminous, molten globe, its center located about where it now is, but its surface extending far beyond the orbit of the moon. In this mass the process of contraction and condensation went on until its diameter coincided with the diameter of the moon's orbit, when the centrifugal force of its axial revolution became too great for the centripetal, and the matter that composes the moon was thrown off from its equator. This matter soon assumed a globular form, and found its orbit around the earth as the earth had found its orbit around the sun.

The first statement that describes the condition of the earth, as a separate body, is, "The earth was waste and void; and darkness was upon the face of the deep." This language describes the condition of the earth from the time when it assumed a globular form until, by cooling, it reached a condition of stability, by the formation of a hardened crust upon its surface. During the first portion of this inconceivable period, the earth was luminous like the sun—a sun revolving in an orbit around the sun; also revolving on its axis. The water that has since entered chemically into its rocky strata, that which is mingled with its soil, that which is absorbed in all vegetable and animal life, that which is hidden away in its subterranean caverns, and that which lies upon its surface and is contained in its atmosphere, existed in the form of a deep, dense cloud,

held at a great distance from the earth by intense heat, but enveloping it completely, and impenetrable to the light of the sun. The darkness that such an envelope of cloud must have caused can be conceived by observing how thin a stratum of cloud is required to hide the face of the sun, and produce partial darkness even at noonday.

We are now at that period in the evolution of the earth when it had ceased to be self-luminous, but was still too hot to admit of the contact of water; "and darkness was upon the face of the deep." Another period of unknown ages passes. The earth has cooled to such a degree that water can rest upon it, and the formative process is rapidly approaching completion, under the brooding influence of the Spirit of God. I think, however, that the words "was brooding" should be understood as expressing a continuous action and influence, that had been controlling the whole process of evolution from the utterance of the first creative fiat to that time. Though evolution is a distinct process from creation, it is not independent of divine direction. What God effects through His laws is His own work, just as much as what He causes by the fiat of His Omnipotent Will.

"And God said, Let there be light." As has already been seen, the production of light did not require a creative fiat. Every orb in the heavens, including the solar center of our own planetary system, had for inconceivable ages been sources of light. This command, though in the form of a creative fiat, must refer to the time when sufficient vapor had descended from the heavens to the earth to allow the side of the earth toward the sun to be distinguished from the side oppo-

site, which indicates the way God "divided the light from the darkness." "And there was evening and there was morning, one day."

Once more, in the progress of evolutionary events, "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters that were under the firmament from the waters that were above the firmament. And God called the firmament heaven. And there was evening and there was morning, a second day." This division of the waters from the waters was the separation of the waters that rested upon the face of the earth from those that still remained in the air in the form of clouds, just as we see it to-day; and the firmament is the space between the two. Thus it is clear that this was not a creative fiat. It came about through the operation of well-known laws, and may properly be termed the work of evolution.

VEGETABLE LIFE

The earth is now ready for the introduction of vegetable life, at least in its lowest forms. This required another creative fiat. No effort of man to evolve either vegetable or animal life from pure inanimate matter has ever been successful, though most determined efforts have been made with that end in view. Creative power could doubtless have made all things just as we find them to-day, without any of the processes of evolution; but evolution can effect nothing without creation. In the working of both it is not difficult to trace the natural history of the entire universe; but the attempt to eliminate God and creative energy, and account for the

whole on the principle of evolution, has proved one of man's greatest blunders and greatest failures. Nor is it difficult by careful study, to find where creative energy has supplied the "missing links" that pure evolutionists could not discover with all their determined efforts.

Though it may not be disputed that some of the events following the imperative, "Let there be," were brought about through the agency of what we call "natural laws," it should not be forgotten that natural laws are only God's method of molding and framing the material His creative power has furnished. He who created matter also ordained its laws. Nature is herself supernatural. Whether families, genera, and species of both vegetable and animal life, are the product of creation or evolution, I must leave for others to determine. There is, however, one significant circumstance in connection with the introduction of vegetable life, that should not be overlooked in the study of that question. Three distinct orders of vegetable life are mentioned in this creative fiat:—"And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit." The word grass refers specifically to plants that are propagated rather from the roots than from the seed; herbs include such plants as bear naked seeds from which they are propagated; fruit-trees bear fruit whose seeds are enclosed in an envelope either pulpy or dry. These three orders of vegetable life are clearly distinct, each from the others. They cannot be united by any cultivating process known. Budding or grafting of either into another is impossible. While great changes may be evolved within its own limits, the line that divides them may

not be crossed. They were also, without doubt, introduced at different times, as the earth reached a state adapted to the growth of each.

SUN, MOON, AND STARS

The next event in chronological order is the *appearance*, not the creation, of sun, moon, and stars. Genesis 1: 14-16, "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

Since sun, moon, and stars had been in existence inconceivable ages before any of the events preceding this in the record, the only reason that can be assigned for their being mentioned at this point is that conditions of their being visible from the earth are now for the first time fulfilled. Until the heavens were so cleared from cloud that there were at least patches of clear sky, neither sun, moon, nor stars could be seen. The fact that there was no one on the earth at this time to see the heavenly bodies has nothing to do with the order of the events recorded.

ANIMAL LIFE

It is not easy to determine, from geological data, whether vegetable or animal life was first created. The natural conditions of either, in its lowest form, seem to be substantially the same. The water, and the surface of the earth, must have become sufficiently cool not

to destroy the germs of life in either form. Through the influences of seismic disturbances, of heat and cold, of abrasion and attrition, the dry land was also furnished with fertile soil, to promote vegetable growth. It is also evident that the earth was ready for some orders of both vegetable and animal life long before it was ready for others, which would go to show that in neither case was the creative fiat a unit, but rather a succession of creations. We shall not stop to argue this question now, our present purpose being simply to distinguish between what was created and what was produced by development or evolution; and that only in a general way.

The creation of the lowest forms of aquatic and aerial animal life seems to have been simultaneous. "And God said, Let the waters swarm with swarms of living creatures, and let the birds fly above the earth in the open firmament of heaven." One peculiarity of great significance appears at this point of creative progress for the first time. It is the Hebrew word *nephesh.* This word is found in the Bible six hundred and seventy-two times. In the old version it is translated *breath* once; *life* one hundred and eleven times; and *soul* five hundred and sixty times. It is the word that expresses the life principle—the vital spark. It is also the seat of the intelligence. Its treatment in full will be found in our consideration of the constitution of man.

Another important explanation is necessary here, in order to a proper understanding of the scope of this creation. Professor George Bush, a distinguished Hebraist of the first half of the nineteenth century, in "Notes on the Book of Genesis," on the phrase, "and fowl that may fly above the earth," says, "The proper

rendering is not *fowl,* but *flying things,* including the tribes of all kinds that can raise themselves into the air." Also, in the next verse, the phrase, "every winged fowl," he says, should read, "every flying thing that hath wings." This will include insects that breed in water, which was probably the first form of aerial animal life, being bred while the water was still warm. Other forms would naturally be introduced by creative power as the earth was in condition to sustain them. "The great sea-monsters" and other forms of aquatic animal life may or may not have been created later.

DRY-LAND ANIMALS

"And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind." The word earth is here used in contrast with water. "Living creatures" is here *living souls.* Comparing land animals with those that live in the water, a great superiority is observable in both the anatomy and the intelligence of the dry-land animals. This circumstance directs our attention to the fact that there is a constantly ascending grade of anatomical structure and intellectual endowment from the first creation of animal life to the last.

The earth has now reached a state that is capable of sustaining life in any form. Its surface that at one time was a hard, dry, hot cinder, is now a fertile field, covered with a productive soil. Grass, edible vegetables, and forest trees abound on its well-watered surface. Oceans have found their beds, and are swarming with aquatic life of every description. Rivers and rivulets have excavated their channels, and are hurrying to the ocean to supply the waste that is occasioned

by the wonderful vaporous circulation that supplies both sea and land with the very life-blood of vegetable and animal existence. The earth turns regularly upon its axis, giving the succession of day and night with perfect exactness. The atmosphere is swarming with winged life; and the forests are only waiting for the multiplying of land animals that shall supply the last link in the chain of means for the introduction, intelligent growth, and moral development of the human family. The home that the Father has been incalculable ages in erecting and furnishing for the use of His family is now ready for occupancy, and the time for the last creative fiat has come.

Judging from the inconceivable time employed in the erection and furnishing of this home, and the stupendous nature of the work itself, both in its magnitude and in the minuteness of its detail, also the faultless unity of its design, as shown in the perfect adaptation of each part to all other parts, and to the whole, and also to the end designed, we cannot fail to get some idea of the meaning of "infinite wisdom," as well as to see the stupendous greatness and importance of the one culminating event, the production of the king who shall "have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Surely, "the invisible things of him, from the creation of the world are clearly seen; being perceived through the things that are made; even his everlasting power and divinity" (Romans 1 : 20).

THE CREATION OF MAN

"And God said, Let us make man in our image, after our likeness . . . . and God created man in his own

image, in the image of God created he him; male and female created he them." This event demands careful, close, analytical study.

Although it is recorded as taking place on the same day as the creation of land animals, it is not accomplished by the same creative fiat; nor is it at all probable that both occurred at the same time. It is another creation; and the climax of creative power.

I am painfully impressed that this crowning act of creation has never yet been fully and clearly understood. I must, therefore, be pardoned for giving it a very thorough examination. My theory will be new to my readers; but I believe it will bear the most critical and logical scrutiny.

Genesis 1:26, "God said, Let us make man in our image, after our likeness." Verse 27, "And God created man in his own image, in the image of God created he him; male and female created he them." Genesis 2:7, "And Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

1. "And Jehovah God formed man of the dust of the ground." This refers only to the body, or at most to his animal nature. Evolutionists tell us that man was evolved by a long line of progressive development through inferior animals, until the most perfect mechanical combination in his physical structure was attained. I have no objection to this. That is the way God made everything else, and I have no idea that the material part of man is any exception to the general rule. Let it be so understood.

2. "And breathed into his nostrils the breath of life, and man became a living soul." What is a living

soul? The Hebrew words here translated living soul are *nephesh chayyah,* and are first used in Genesis 1:20, "Let the waters swarm with swarms of living creatures." The same words are found again in Genesis 1:30, "And to every beast of the earth, and to every bird of the heavens, and to every thing that creepeth upon the earth wherein there is life"—*nephesh.* This makes it certain that every beast and every bird and every thing that has animal life has *nephesh;* the Hebrew word that is translated *soul* four hundred and thirty-seven times in the Old Testament, and *life* ninety-nine times. So far, then, as body and soul are concerned, men and brutes are constituted alike. What does this include?

In every form of animal life we find first the life principle. Since animals consist of material bodies and soul only, and since there is no life in pure matter, the life principle, called sometimes "the vital spark," must be found in the soul. We also find every creature that possesses animal life endowed also with a certain degree of intelligence; with which man is most highly endowed. Now, a careful study of animal psychology will reveal the fact that animal intelligence of every grade includes the same faculties as characterize the intelligence of man; namely, *thought, feeling,* and *volition.* This shows that, up to this point, man is only an animal, though, in anatomical structure and intellectual endowment, far superior to any other.

Be careful now. Do not form conclusions too hastily, and say, Then immortality does not belong to man any more than to the brute. The creation of man is not yet completed. I am willing to admit that, up to this point, the science of biology traces man correctly

to his ancestry. But this is not a finished, complete man. He is not yet human. But, alas! this is all that many men know of themselves; nor are they aware of this. "They that are after the flesh do mind the things of the flesh" (Romans 8:5). This class of persons is described with wonderful power and accuracy by the apostle Peter.

2 Peter 2:12-19, "But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing; men that count it pleasure to revel in the day-time, spots and blemishes, reveling in their deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Baalam the son of Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: the dumb ass spoke with man's voice and stayed the madness of the prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage." See also Jude 10-16; and Romans 1:21-25; and several other passages.

Though lengthy, I have copied this passage entire

because it represents the true attitude of all men and women who neglect the part of their being that makes them human, and waste their precious lives "doing the desires of the flesh and of the mind" (Ephesians 2:3). "Like brutes they live; like brutes they die." Dear reader, give this matter one solemn, searching thought, and see whether you belong to this class.

But, we are not yet done with the creation of man. We have only "formed" his animal nature, which was grown, not created. Look at Genesis 2:7 once more. "Breathed into his nostrils the breath of life." This should read "the breath of lives." This plural has been a puzzle to commentators as well as translators; but the inspiring Spirit knew just what was needed, whether even the writer understood it or not. Every human being is, or should be, living two lives—the physical or animal life, and the spiritual life, that fits him for a future state of existence. In order to this life, another element in his constitution is necessary. "Flesh and blood cannot inherit the kingdom of God." "There is a spirit in man, and the breath of the Almighty giveth them understanding" (Job 32:8). This is just what God did for man when He "breathed into his nostrils the breath of lives." He gave to man a spirit. This completed the constitutional likeness of man to Himself. Man is now complete "in the image and likeness" of his Creator. His body is the image of God; and every faculty he possesses—intellectual and moral—is a finite imitation of the same in his Creator and Father.

CHAPTER V

MAN—WHAT? AND WHY?

IN the light of theory advanced in the preceding chapter, and only on this hypothesis, we can understand the noble, exalted nature of man, and his relation to all other creatures that God has made. He is the last thing created, and occupies the highest position in the ascending scale of creation. In him are found all the faculties and potentialities that have been introduced from time to time into objects of lower grade. He is the product of both evolution and creation, and the most complete and wonderful example of both. "Fearfully and wonderfully made." His true position and character are clearly expressed, Psalms 8: 5, 6, "Thou hast made him but little lower than God, and crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet."

Contrary to the prevailing opinion we have found that man is triplex instead of duplex. The idea that the soul and spirit of man are identical is unscriptural, and entirely inconsistent with the end for which God created him, and the means He ordained for the attainment of that end. The following scriptures discriminate between them as clearly as it could possibly be done. 1 Thessalonians 5: 23, "May your spirit and

soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Hebrew 4 : 12, "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

We have now our man complete, as God created and made him. He is triplex, and consists of soul, body, and spirit. Let us now find the function of each part, and how they work together in the attainment of the great end for which God created man, and the world itself for his use in the attainment of that end.

1. The soul. It is in no sense a degrading fact that brutes have souls as well as men. There are three classes of beings that possess in common, life, locomotion, and the intellectual faculties of thought, emotion, and volition. These living, moving, thinking, feeling, willing beings are classified as follows:—(1) Spiritual; including God, the Son of God, angels, and saints in heaven. These are constituted of soul and spirit. (2) The human race on earth; constituted of soul, spirit, and material body. (3) Brutes; constituted of soul and material body. It will be noticed that the constitution of man allies him to both the other classes. This was necessary in order to enable him to become in his life here on earth what God designed. What that is, and how we shall accomplish it, is the problem before us in this chapter. The problem can be solved only by a careful study of his constituent parts, and acquaintance with the manner of their cooperation with one another, and the cooperation of the whole man with God. To the study of this great problem we invite the helpful company, and sympathy, and thoughtful

attention of the reader. Please study each statement as you proceed.

The soul represents first that indescribable something we call life. Wherever there is soul there is life; and wherever there is life (excepting vegetable life), there is soul. The soul also possesses the three faculties that constitute intelligence, whether in a large degree as in man; or in the very lowest order of brute or insect life. The faculties of thought, sensibility, and volition, reside in the soul. Note particularly that all these faculties are found in the brute. All brutes think, and feel, and will. Since these functions are utterly impossible to the flesh, the conclusion is unavoidable that they belong to the soul. Since this is true in the case of brutes, it must also be true in man. The soul, then, is the real man—the inner man. The individuality of the creature, in man the personality, is in the soul. It is the soul that says, I, you, he, she, it, my, mine, yours, theirs; I think, I feel, I will.

2. The material body. The body of man, "formed of the dust of the ground," is the house in which the man, the soul, dwells, while passing through this mortal life. Though wonderful in its construction—"fearfully and wonderfully made"—the body has no meaning, object, purpose, only as the servant of the soul. Its five nerve organs, called senses—sight, hearing, smelling, tasting, feeling—are avenues through which the soul becomes conscious of, and acquainted with, the qualities, laws, and utilities of the material world, and the events that are transpiring therein. These are its receptivities. By means of the bones, muscles, and nerves of the body, to which it seems to impart life, and over which it exercises, within certain limits complete

control, each soul is able to impart to other souls its own thoughts, feelings, and purposes. The body has also utilities in the realm of moral agency, that will be treated in another place.

3. The spirit. The most perplexing question of the ages has been, What is the spirit as a constituent part of man? and what are its functions and uses? For lack of a rational and consistent answer to these questions, the most absurd theories have been devised; we may with propriety say, conjured up. Of the absurd theories contended for, the most unnatural and inconsistent of them all is the common, almost universal, idea that the soul and the spirit are the same; in support of which I aver there is not a word or passage between the lids of the Bible. There are only two passages in which soul and spirit are mentioned together, in both of which the distinction between them is as complete as possible. The passages are 1 Thessalonians 5: 23, "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ;" and Hebrew 4: 12, "The word of God is living, and active, and sharper that any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." If this passage discriminates between joints and marrow, does it not also discriminate between soul and spirit?

That a radical and thorough re-examination of this whole subject is demanded needs no better evidence than the many different theories that have been advanced since the time of Augustine respecting it. On a great and fundamental subject like this, radically different views mean error. When two men differ, one

of them must be wrong. They may both be wrong, but they cannot both be right. A deep and solemn conviction of this fact prompted me, about twenty years ago, to give this subject the most careful, candid, prayerful, conscientious, original study that I was capable of making. I considered that I had in my possession all the means of an original study that had been enjoyed by others and many advantages that Augustine, the triumphant advocate of the theory mentioned above, did not have fourteen hundred years ago. In my own judgment of the characteristics and reliable evidences of truth, my success in this undertaking has surpassed my anticipations; and I submit my theory, fully believing it will commend itself to all the thinkers and scholars of to-day, as scientific, reasonable, and scriptural. The key to the situation is Moral Agency; that is, the conditions of a choice that has a moral character.

The spirit is the element in man that distinguishes him from the brute and makes him human. The distinguishing characteristics are not inherent in the spirit, as a part of the human constitution; but its presence furnishes the occasion for their manifestation, by supplying the conditions that enable the soul to exercise functions that are impossible to the brute; thereby raising man above the plane of instinct, and enabling him to exercise reason instead. Our theory is expressed in the following propositions.

a. Spirit is a substance; not material, but of a nature peculiarly its own. As there are grades of refinement in matter, some portions being so delicate as to be invisible even under the most powerful microscope, as the gases, and the atmosphere; so there is at least one substance so refined that it contains no matter

at all. We call this a spiritual substance—God, angels, and saints in heaven possess this substance.

b. The spirit of man is thoroughly human. It is not a "spark of divinity," struck off from the Spirit of God, and implanted in man, making him divine, nor is it in any sense superhuman. It is mentioned in the Scriptures only as "the spirit of man." It is found in no other earthly creature than man. To him, however, that is to his manhood, to everything that elevates him above the plane and condition of the brute, it is essential.

c. The spirit of man is the gift of God. By this statement I mean that it is not a product of either creation, evolution, or generation. This is a fact that, I believe, has never been mentioned by any author, ancient or recent, as having a bearing upon the question we are now discussing.

In support of this statement we quote the following Scriptures:—Zechariah 12:1, "Thus saith Jehovah, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him." Numbers 16:22 and 27:16, "The God of the spirits of all flesh." Hebrews 12:9, "Shall we not be in subjection unto the Father of spirits?" Ecclesiastes 12:7, "The dust returneth to the earth as it was, and the spirit returneth to God who gave it."

This is language that is never used with reference to the soul; and seems to intimate that, while the soul and the body are the product of generation, the spirit is given to the new-born child, as in the case of Adam, when God breathes into its nostrils the breath of lives. To those who are anxious to use this passage to prove that either the soul or the spirit or both are offspring,

in some manner, of the divine nature, it is sufficient to say, An exhaled breath is no part of the person, or of the nature of the person who exhales it.

d. The uses of the spirit are plainly indicated in such passages as the following:—Job 32:8, "There is a spirit in man, and the breath (in the Old Version, inspiration) of the Almighty giveth them understanding." Romans 8:16, "The Spirit itself beareth witness with our spirit that we are children of God." A very suggestive text is Proverbs 20:27, "The spirit of man is the lamp of Jehovah." Divine light, and all divine influences, come to the human soul through the human spirit. God is a dynamo from which all spiritual light emanates; and the spirit of man is the burner through which that light reaches the human soul. This enables us to comprehend the deep meaning of John 1:9, read as suggested in the marginal notes of the American Revision, "The true light which lighteth every man as he cometh into the world." Also John 1:5, "The light shineth in the darkness; and the darkness apprehendeth it not." The same sad fact that is so often mentioned in the Scriptures, and so deplorably illustrated in the sensual and worldy lives of men and women. "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved" (John 3:19, 20).

To particularize all the influences that the Spirit of God exercises over the thought, feelings, and volitions of men would require a volume. Let it suffice that every impulse to that which is noble and good, the assisting grace that strengthens the soul in trials that

seem too great to be borne, the comfort that comes to those who are overwhelmed with sorrow, the spirit of truth that leads into all truth and gives wisdom to those who ask it, the voice within that assures our faith that we are accepted of Him, and gives us "fellowship with the Father and with his Son Jesus Christ;" in short, all the influences that prompt to noble endeavor and in innumerable ways minister to our spiritual needs, reach the soul through our spirit. God holds no communion with brutes, though "not a sparrow falls to the ground without His notice," because brutes have no spiritual nature. Man has spiritual life because spirit is one of the elements of his nature. His material body connects him with the animal life, and his spirit allies him to God, and enables him to live a noble, spiritual life, even the life eternal.

c. One more important fact remains to be mentioned. The spirit of man is his spiritual body. If the soul requires the material body, endowed with material nervous organs, in order to its physical life and acquaintance with material things, does not analogy teach us that it requires a spiritual body in order to a spiritual life, and acquaintance with spiritual things? Are not the facts and laws of the material world object lessons, pointing directly and by divine intention to facts and laws in the spiritual world? To what else, then, can this analogy point?

By superficial reading of two passages, men have jumped to the conclusion that there will be no spiritual body until the material body fails; but a careful reading of the passages will show that they neither say nor mean any such thing. 2 Corinthians 5:1 reads, "If the earthly house of our tabernacle be dissolved, we have a

building from God, not made with hands, eternal in the heavens." This is just what we have shown respecting the spirit of man. God is the "Father of spirits," and at death "the spirit shall return to God who gave it." The spirit that God gave to man at his birth, returns at death to God who gave it. If it is not given to man until his death, what sense would there be in saying it will return at the same time to God who gave it? Note again, it reads, "We *have* a building from God." By what authority do we read we *shall have?* Does not the apostle clearly mean we shall not become extinct, like the brute, when the earthly house of our tabernacle is dissolved, because we have a body in which our soul will still live; a body that death cannot dissolve, immortal, eternal, and to the Christian, of whom he is speaking, "in the heavens"?

The other declaration of Paul on this point is 1 Corinthians 15: 44, "If there is a natural body, there is also a spiritual body." Note that the tense of the verbs is the present. If the natural body is in existence now, so is the spiritual body. The conclusion, then, is unavoidable, that the human spirit is the spiritual body; that the soul is enabled to live two lives at the same time, because it dwells in two bodies. Also that, when death comes, and the earthly house of our tabernacle is dissolved, the soul will go into the future life in the spiritual body, which God gives to each child when He breathes into its nostrils the breath of lives; and which death cannot dissolve.

I cannot leave this subject without calling attention to what seems to me to be a fact that has escaped the observation of Christian philosophers entirely, but that sheds great light on many theological questions. The

foregoing discussion has plainly shown that the soul, as well as the material body, is the product of generation. The two parts of animal life, the soul and the body, whether in the brute or in man, have their origin in the two parents. The zoosperm, the life principle, the soul, is furnished by one parent; the ovum, from which the body is developed, by the other. From this we may learn that the soul is not, as is generally supposed, in its own nature immortal. Hence when the brute dies, that ends all with him. The only body in which he lives is dissolved. His life is extinct. When man dies he has a deathless spiritual body in which he still lives.

There is also another significant fact that bears weightily on this point. It is observable in man. When by any means the material body becomes temporarily paralyzed, the nerves of sense dormant, called sometimes a "state of suspended animation," the soul usually becomes utterly unconscious of its own existence. In some cases, however, while earthly things are shut out from consciousness, spiritual things that are discernible by the soul only through the spirit, become very real. Paul mentions such a case, 2 Corinthians 12: 2-4, "I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.....and heard unspeakable words, which it is not lawful for a man to utter."

Here was consciousness of spiritual things, while unconscious of material things. This may have occurred when he was stoned at Lystra, and they "dragged him out of the city, supposing he was dead," just fourteen years before this epistle was written.

Now the meaning of all this is this:—The soul, though the principle of life, and the seat of all intellectual activities and consciousness, is self-conscious, and can manifest itself to others, only when dwelling in a body, material or spiritual, or both. Without a body there is no life. This I believe is true of all living things, from the self-existent Creator to the lowest form of life He has created.

The only existences I can find that have no body are space and duration, and these have no life.

f. The crowning fact respecting the spirit of man remains yet to be noticed. It is the spirit that enables man to be a Moral Agent. Highly endowed as he is intellectually, deprive him of his spirit, and you will have left only a beast. He may be a scholar, a scientist, he may even talk and write, and still have no idea of God, of morality, of right and wrong, of religion, of worship, or of moral responsibility in any form. Where there is no spirit, there can be no spiritual nature, no spiritual sense, no spiritual life.

No one will dispute for a single moment that a free, uncoerced choice, in the presence of an alternative, is an indispensable condition of a moral act. The brute cannot perform a moral act because his will is approachable only through the flesh. The field of his consciousness is limited to his physical wants. Some animals have social instincts, and are gregarious. Some are fond of friendly attentions, and like to be petted. Some have intelligence sufficient to learn how to perform wonderful feats, and seem to understand what is said to them. They even seem sometimes to try to talk; and sometimes almost succeed. Some of them imitate with great success the acts and movements of

men; and, like the shepherd dog, learn to perform, either with or without bidding, and without any supervision, useful and laborious services. They also appreciate the approval, and appear ashamed and mortified at the disapproval of their masters. In all this, however, there is no sign of a moral motive. The most tractable, in learning feats to which instinct does not prompt, never *seek* knowledge. They learn only from experience, and that only by compulsion. They cannot understand a moral obligation, nor have they the most remote idea of moral accountability. What is the reason for all this? They are dichotomous. The will is approached only from one direction. Whatever the flesh demands, the will hastens to supply, and there the matter ends. There is no alternative, no will in liberty, no choice.

Now consider man. His intellectual capacity is superior to that of the most highly endowed brute, but that is not sufficient. Add to the intellectual capacity of a monkey, or an elephant, or a horse, or a dog, the power to apprehend an alternative, and the understanding that to choose one would be wrong and to chose the other would be right, and he will be a Moral Agent. Take from man that apprehension and understanding, and he will be utterly irresponsible; only a brute. This fact is illustrated in the case of every insane person. Insane persons often possess remarkable intellectual ability, but are irresponsible because they have no power of choice. Whatever may be the cause, the will is in bondage, not in liberty.

My affirmation is, this difference is all due to the absence of the spirit in brutes, and its presence in man. As the material body is the medium of communication

between the material world and the soul, so is the spirit, the spiritual body, the medium of communication between the spiritual world and the soul. "The Spirit of God witnesseth with our spirit." Through the spirit that is in man, "the Almighty giveth them understanding." All uplifting, ennobling, divine impulses that come to the soul of man come from the Spirit of God, through the medium of the spirit of man—the spiritual body—in which the soul lives its spiritual life.

Now let me add, This is not a theory of my devising. It is the plain teaching of the Word of God. What psychological conditions, if not these, did the apostle Paul have in mind when he wrote Galatians 5:16, 17, "Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." This is also the psychological philosophy of the state described in Romans 7:14, "For we know that the law is spiritual: but I am carnal, sold under sin." Verse 22, "I delight in the law of God after the inward man (the spirit): (verse 23), but I see a different law in my members (the flesh), warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." This is the condition of a soul that is in a state of bondage to sin, and cries out (verse 24), "Wretched man that I am! who shall deliver me out of the body of this death?" After exclaiming with triumph (verse 25), "I thank God through Jesus Christ our Lord" there is deliverance; he proceeds in the eighth chapter to show how this deliverance is effected. He says (verse 2), "The law of the Spirit of life in Christ Jesus made me free from the

law of sin and death." He then adds (verses 5-7), "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." The meaning of all this is very plain. The soul that is under the dominion of the flesh is in bondage to sin; and to be under the dominion of the flesh is death; but the soul that is under the dominion of the spirit is in the enjoyment of life and peace. This shows exactly in what state every sinner is, in what state every Christian is, and the exact nature of the change of heart that Jesus called being born again. It also shows how God constructed man, and why He constructed him as He did. He made him "in his own likeness," a Moral Agent; and so constructed him that he not only can be, but must be a Moral Agent every moment of his life, after he reaches the age of moral responsibility. This is the top-stone of the great royal palacial edifice of creation, or rather the splendid, magnificent dome that covers the whole edifice.

Now, reader, take your drawing pencil and draw the figure of a person (yourself) standing at the point where two roads meet, in one of which he or she (you) must travel. To the left a "broad way" opens with an alluring prospect. It looks like an even road, for its grade is descending, and its precipitous and dangerous places are hidden from view. (Yet those who have traveled that road are before our eyes every day; and their wretched condition should be a perpetual warn-

ing.) A finger-board stands there on which is written, Worldy Pleasures, Sensual Indulgence, Personal Liberty, Self-Gratification, Worldly Ambition, Worldly Honor, etc. To the right opens a plain road, not uninviting, yet not dazzling, with an ascending grade, and lofty summits in the distance. A finger-board stands there also, on which is written, Truth, Purity, Self-Control, Industry, Usefulness, Contentment, Happiness, Long Life, Enduring Honor, Triumphant Death, Eternal Life.

When you have completed the picture, and given it the finest finish you can, look at it steadily and meditate on this wise:—That represents me, not only at the commencement of my accountable life, in my childhood, but at every moment of every hour of every day, as I pass through this probationary life. Trees of forbidden fruit stand on either side of the path of life all the way from the cradle to the grave. Beware what you do!

Such is moral agency; and such is every human life. To meet precisely these conditions, and to gain the prize and the glorious outlook from the summit at the end of the upward grade of a true, noble, Christian life, God has so created you that the alternative is in your constitution and ever with you. You must make your own choice. The responsibility rests wholly on yourself. You not only can, but you must be a Moral Agent. It was for this purpose that He made you as He did, and that He made you at all. How grand; how glorious; how wonderful; how exalted; how divine, is life, even a mortal life, under such conditions! Dear reader, see to it that you "walk worthily of the high vocation wherewith you are called."

There is one more feature of this wonderful human

life—one more end that entered into God's plan when He constructed the human constitution, that we must look at before we close this dissertation on Man.

The human infant is the most helpless creature born. It does not know where to find its first breakfast; and has not strength enough to get to it if it knew where to find it. Such is the beginning of a human life—the life we have just characterized as glorious, wonderful, divine. Look again. A "grand old man" stands before you. He has passed through the heat of eighty summers, and the cold of eighty winters, and the labors, hardships, and disciplinary experiences of eighty years. You see no resemblance to the helpless infant we saw just now; but it is the same person. In that infant there were wrapped up potentially all the admirable characteristics that now we see in that glory-crowned old man. How has this come about? It is the working out in man of God's universal plan. All great and valuable things grow. The noble, godlike man of fourscore years is the product of moral agency well improved. How was it done? I will tell you. It was by a wonderful, providential arrangement, that I fear very few ever notice, or have any idea of.

That helpless infant, as we have seen, is triplex in its nature. It consists of soul, body, and spirit. Each exists in embryo. All of the potentialities of "the image and likeness" of God are there; but they are undeveloped. Their development is the work of a lifetime. Study life itself, as it passes before you every day, and you will find how it is done.

1. The first to be developed is the body. This development is twofold—growth and strength. The first is obtained by feeding; the second by exercise. For the

growth of the body God has made the earth to teem with abundance. The products of the earth, with air and sunshine, meet every physical need of man, and of every living thing. For the attainment of strength, God has provided in the childish plays of infancy and childhood, and the labors necessary in later years to obtain from the earth the food ordained for our sustenance. This is God's plan for the growth of the body.

2. His plan for the growth of the soul is still more wonderful. We have seen that the intelligence of man is in the soul. The soul is the personal man. It is the soul that thinks, feels, and wills. But it is also to be developed. The life is there complete, but there is no intelligence. How shall it learn? Watch that infant a few weeks, and you will observe its eyes will roll from side to side to follow a moving object that passes before it. That is attention, the first indication of intelligence. Look again; it is putting forth its little hand to touch the object it sees. Another faculty is aroused. That was an act of will. O, look! look! It smiles. Yes, another faculty has received the electric shock that has awakened its expanding energies. It is the sensibility. A pleasurable emotion has touched the soul, and moved the will to express it by a smile. The child is growing. All its animal nature is now awakened to activity. Both soul and body are in the process of growth. Be careful now what you feed it. Both require wholesome food. Education has commenced. From this time to the end of its life, everything that attracts its attention, every influence that awakens a thought, an emotion, or a volition, will enter permanently into its life and become a part of its being; the

whole to be summed up at the end in that weighty word, DESTINY.

Look once more. The child is on its feet. Body and soul have been wonderfully devoloped. It runs from side to side of the room, "just for the fun of it," and does many other things for the same reason. What does that mean? It is God's method of knitting together the muscular fibres that are produced by the food it eats. You observe the same in the kitten, the puppy, the lambs, the calves, the colts in the field. Body and soul are being developed together.

It would require not a volume only, but a library to trace minutely the divine plan for the development of the soul. It must suffice to say that every fact and every law of nature—everything that we call science, acquaintance with which we call education, serves the same end—the growth of the soul, and the hard study necessary to obtain this knowledge is the play, the labor, by which the soul obtains strength of mind, as physical play and labor produce strength of muscle. If schoolboys and schoolgirls understood this, they would not snivel and say, "I don't like arithmetic," when hard problems are to be solved. They would rejoice in the opportunity for strengthening their mental powers, gaining knowledge, and at the same time building up a glorious manhood.

3. Years pass before any intimation of the presence of the embryo spirit is observable. The flesh makes its desires known, and the will responds with ready assent, until this becomes the habit of the soul. Parents who watch with so much interest the first manifestations of mind, and are so gratified with the increase of physical strength, are utterly oblivious to the first indications of

spiritual life. Many actually do not know there is any such thing; and many who do know there will be a spiritual life sometime take no thought of its first manifestations. There are, however, such manifestations, and they should be observed. We will suppose a case.

A mother leaves the house and her little boy for an errand. The boy, unconscious of wrong, climbs upon a chair, and takes the sugar-bowl from the cupboard, and drops it on the floor. A pang of disappointment is the psychological result. With a heavy heart he picks up the fragments of the bowl and hides them; but the sugar on the floor cannot be hidden. He amuses himself as well as he can with his favorite toys until the return of his mother. When she enters the door, does he, with a happy smile, run and meet her, and tell her what has happened? Not a bit of it. He is too busy with his play to take any notice of her. For the first time in his life he does not want to see her. Of course the accident is soon discovered. When the mother speaks to him about it he denies it. "They go astray as soon as they are born speaking lies." This is the first intimation the unobservant, unfaithful mother has of the most important, the crowning element in the child's nature; and she does not know by what means to turn it to good account. Other similar events follow, and are excused because "he is only a child." Thus the spiritual growth of the child is, at its very beginning, blighted and stunted, and deformed for life. Such, with a few exceptions, is the condition of the human family to-day.

How to remedy this state of things should be a diligent, thorough, conscientious study by every parent at this period of a child's life. As God has ordained

means to every desirable end, and expects us to find them, there are surely means by which the spiritual growth of the human soul may have a healthy beginning. To suppose the contrary would be to impeach the wisdom and goodness of our Creator. I will not claim that I can solve the whole problem, but I will make three suggestions.

1. Every parent should be more anxiously observant of the first manifestation of spiritual life than he is of the first indication of intellectual faculties. His most responsible duties commence that moment.

2. As soon as the child shows any insubordination, say to it, That is wrong. You must not do wrong. These words may have no meaning to the understanding of the child at first, and submission must be enforced; not by punishment, but by coercion. The parent is stronger that the child. On the next occasion, and on every occasion, repeat the same admonition. *You must not do wrong.* In a short time that word wrong will have a meaning more influential than a physical punishment, and of a very different and more wholesome nature. It will be a moral influence instead of a physical, promoting spiritual growth instead of mental fear.

3. Take one step more at this point. After impressing upon the child's mind the idea that it must not do wrong, say to it, You must do right. Obedience to this precept will require a positive purpose, which the other does not. When this purpose is well formed in the child's mind, you have got the commencement of a spiritual growth that will have a dominating influence over its whole life; an influence that will become stronger and still stronger, as its importance is realized

by the maturing judgment of the child, and the experiences of its benefit. A child so trained will become a man of principle. You must do right will ring in his soul to the end of his days here on the earth. If parents could realize how often, and how heartily, that man would thank God for that single lesson, and how often he would mention it to others in their praise, during his life, would they not feel well rewarded for the careful watching and persistent faithfulness it required to engrave that precept upon the soul of their child? O father, mother, try it; try it faithfully. The only way to do it is given us in Isaiah 28: 10, "It is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." "Train up a child in the way he should go, and when he is old he will not depart from it." Note, TRAIN up a child. Many good parents bring up their children, but do not *train* them up. There is a difference; and that difference will, I believe, account for every case where the children of good, Christian parents go to the bad. The promises of God may be depended upon.

Still further; when conscience is thus awakened, and the spiritual phone at the human end of the wireless telephone line between God and the human soul is attuned to harmony with the divine Spirit, the soul will early receive the message, "My son, give me thy heart;" and its ready response will be, "When thou saidst, Seek ye my face, my heart replied, Thy face Lord will I seek." Happy are the parents who thus commence the spiritual education and growth of their children; and still happier is the child that is thus early released from bondage to the flesh, and brought under the dominion of the spirit; even the Spirit of God.

No one need be told that spiritual growth and strength are more important than either physical or mental. Better a spiritual giant with ordinary mental ability and feeble body (though neither of these is desirable, or ordinarily necessary) than the physical strength of a giant athlete, and the mental ability of the learned astronomer who said he had searched the whole heavens with his telescope, and could find no God. Let that which is most important receive most attention.

One more happy thought before leaving this great subject: As the physical sciences, and the ordinary problems of getting a living furnish the chief means of mental growth, so both these and the moral problems that are continually present to the soul that studies conscientiously the problems of a righteous life furnish the opportunities for the growth of the spiritual man. All the influences that enter into our lives and affect our choices cooperate to determine character and destiny. Each influence, whether favorable or adverse to our purpose, will be a savor of life to those who choose the way of life, aiding their progress on the upward grade, until, at the end of their journey, they reach the highest summit possible to them individually, which is illumined by the light that makes the future life glorious; and, whether favorable or adverse, a savor of death to those who choose the descending grade, whose end is the dead sea of eternal darkness and despair. God "will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey un-

righteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil."

Surely man was made for a glorious end, constituted wisely and perfectly for the attainment of that end, but, that the responsibility might be all his own, left to make his own choice. Reader, choose the upward grade that leads to life; and may God bless you in all your experiences.

ANGELS

There is one class of intelligent beings whose origin is not mentioned in the Bible history of the creation. Since they have a substantial existence, they must have been created, but at what time we are not informed. That they were created before the earth was formed seems evident from Job 38:4 and 7, "Where wast thou when I laid the foundations of the earth? . . . . When the morning stars sang together, and all the sons of God shouted for joy?" We shall have more to say about the angels in another chapter.

CHAPTER VI

OUR FATHER

POPE said,

"Know thou thyself, presume not God to scan;
The proper study of mankind is man."

Jesus said, "That they may know thee, the only true God."

Undoubtedly the sublimest study of mankind is God; and we shall learn Him most advantageously and most truly if we study Him as Our Father. These words express the relation of God to the whole human race. Jesus taught all men, "When ye pray say, Our Father." They also express the primary idea and motive of all the works of God. When "in the beginning God created the heavens and the earth," He was building a home for His family. As the whole universe had its origin in this idea, so every fact and every law and every created object connected with it and pertaining to it has its utility in the growth, development, perfection, and happiness of this family. The welfare of His family absorbs all His thoughts, purposes, and labors. He is Our Father in the fullest, largest, most literal sense possible. Like every true father, He lives for His children. That we may get a clear and impressive idea of the meaning of this wonderful relationship, let us notice its three particulars.

1. The relation of father and child. This is the nearest kinship known. It is the only relation that cannot be sundered. Husband and wife may be separated for cause, and the relation completely dissolved; but nothing can dissolve the relation of parent and child. Feelings may be alienated, and social and business relations broken off, but the father is still father to the child, and the child is still the child of the same father.

The duties imposed by this relation are mutual. They are mutual affection, mutual sympathy, mutual confidence, mutual familiarity, unselfish devotion on the part of each to the welfare and happiness of the other, and the enjoyment of the privileges and comforts of a common home. Anything that interferes with or hinders the full and free exercise of these duties and privileges is wrong, is sin. All sin is precisely of that nature. Note that. On this relation rests the first commandment, "Thou shalt love the Lord thy God with all thy heart, might, mind and strength."

2. The next relation is that of provider and dependent. This relation imposes upon the Father the duty of providing for the child everything necessary for its growth, the supply of all its wants, and its general welfare. Of His providence for these needs we have already treated. What, now, are the obligations this relation imposes upon us? Since we are so absolutely dependent upon His providence, since "every good and perfect gift cometh down from the Father," the obligation to gratitude and thankfulness must be admitted by all. This is one of the elements of prayer. When the soul recognizes this dependence, and responds gratefully and thankfully, it naturally looks to the same

source for a supply when any want is felt: this leads directly to petition, which is another element of prayer. When our wants have been often supplied in this way, and the soul becomes impressed with a consciousness of the fatherly love and ample resources of our great Provider, could a truly human heart be restrained from breaking forth in ejaculations of praise? Here, then, we find, in our very nature, the foundation of all the elements of the most important characteristic of religion. The soundness of this philosophy is proven by the worship of the sun, the earth, and the various forces of nature, by men who have no knowledge of Our Father, and of His methods of supplying the needs of His dependent children. In view of such facts, what shall we think of men and women, brought up in a Christian land, who never experience any emotions of gratitude, never express any thankfulness, never break forth in any ejaculations of praise, nor recognize in any practical way their obligations to the great Giver of every good they ever experienced; while He—Our Father—"causes his sun to shine on the evil and the good, and sendeth rain upon the just and upon the unjust?" "O that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men!"

3. Ruler and subject. This relation offers for our study the most profound, most interesting, and most important questions with which the finite mind has to do. Upon the relation of parent and child are based both the idea and fundamental principles of all true government. The right and duty of one person to govern another are based upon the superior wisdom and altruism of "him whose right it is to rule." On this principle, which is distinctly stated by moral phi-

losophers, and must be evident to all, no one will dispute the right and duty of Our Father, infinite in wisdom and goodness, and supremely interested in and devoted to the welfare and happiness of His children, to assume the right to lay His commands upon them, and require of every child the strictest obedience to every command. This is the true and eternal foundation of the Kingdom of God.

CHAPTER VII

MORAL AGENCY

IN preceding chapters we have had frequent occasion to refer to certain facts as pertaining to, or duties obligatory upon, man as a Moral Agent. At this point, before entering upon the study of the great questions that pertain to the Kingdom of God, and in order to the most advantageous study of those questions, it is necessary that we acquaint ourselves more fully with the nature and conditions of Moral Agency. The errors into which theologians have fallen respecting the Kingdom of God, errors that have caused the confusion that is so seriously crippling the progress of that Kingdom at the present time, have been due to ignorance of this crowning fact of the human life, the fact upon which the very idea of right and wrong is based.

A MORAL AGENT

The primary meaning of agent is actor. Every person is an agent. A person employed to do business for another is an agent in a secondary sense. With this we have nothing to do. A moral agent is a person whose acts or choices have moral character. Our inquiry is, What are the constitutional elements of such an agent?

1. A moral agent must first be endowed with a kind and degree of intelligence that will enable him to understand the nature and solemnity of a moral obligation, and the consequences of disregarding it, from a simple precept. The brute learns what is required of him only from experience. He cannot be a moral agent. The services he is taught to render his master, man, are compulsory, not of his own volition. He submits from fear of unpleasant consequences. A moral agent apprehends the nature, importance, and sacredness of an obligation through a rational perception; and his act of obedience or disobedience will be intentional, in consideration of, or in disobedience to, his sense of obligation, as apprehended by his intelligence. For such acts the actor alone is accountable.

2. Another constitutional element of a moral agent is what is called the Free Will, or the Will in Liberty. For the exercise of the Free Will there must be what is called an alternative. Two or more objects are before the mind, either or any one of which may be chosen. The soul, in making its choices under an alternative, is absolutely self-determining. It is able to defy any authority, human or divine. It may be influenced by reason or it may choose what is unreasonable, in spite of the most urgent appeals of reason. Whatever direful consequences may impend, however dreadful to the thought, however painful to the feelings, however torturing to the flesh, however maddening to the conscience, the soul, in the exercise of its freedom of choice, may still maintain an attitude of insubordination, resistance, defiance. On the other hand, when it so determines, it is just as capable, just as independent, just as immovable, in its choice of the good. In

his possession of this godlike power lies the individual accountability of every moral agent. "So, then, every man must give account of himself to God." Few people seem to comprehend this wonderful sovereignty of the soul in the exercise of the will. God has so ordained that, in its choices of the right or the wrong, it is just as independent of His will as His will is independent of the will of man. Endowing man with this sovereign power was the culminating act of creation. It is the highest point in which man is created "in the likeness of God." God is a Moral Agent; and Moral Agency is the highest attribute of His nature of which we have, or can have, any conception.

3. Though we have now the complete constitution of a Moral Agent, one more condition is necessary in order to a moral act; that is, an opportunity to make a choice that has moral character. That condition is the presence of an alternative; which means an opportunity to do either right or wrong. This fact will explain one of the most mysterious events recorded in the history of man. Who has not asked, with wonder and surprise, Why did God plant a tree of forbidden fruit in the garden of Eden? Was it not a cruel, an unkind, a malevolent act, utterly inconsistent with fatherly love and infinite wisdom and benevolence, to place that tree, loaded with fruit that "was good for food," "a delight to the eyes," and the serpent said, "to be desired to make one wise," in the midst of the garden, and forbid our first parents to eat of it? Surely this must have been a blunder that compromises His wisdom, or an act of malevolence that contradicts His goodness.

Thus "bold, bad men" question the very existence of

the Christian's God, because of their misunderstanding of this act of Providence; while others, equally ignorant of the true meaning of the incident, will not allow their faith in God to be shaken even by what seems to them to contradict reason, observation, and experience.

Turn now to Genesis 2:16, 17 and read, "And Jehovah God commanded the man, saying, Of every tree in the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

This passage, containing the first moral precept ever given to man, when understood, is not only in conformity with my theory, but is a proof-text in support of it. Let us make a careful study of it.

"Of every tree of the garden thou mayest freely eat." These words are either a permission to eat of this among the other trees of the garden, or a statement of what is possible. That it is not intended as a permission is evident from the command that follows, "Thou shalt not eat of it." It must, then, be a statement of their freedom of choice as moral agents to eat or let it alone; which was the exact truth of the case. They could obey the command, or they could disobey it. If they chose to disobey the command, and disregard the warning given with it, it was their privilege as moral agents, but they would surely die. This is Moral Agency exactly.

But why? What was the reason, we may say the necessity, of placing this opportunity before them? I do not call it a temptation, for it was not a temptation. Every feature of a temptation was canceled by the fearful warning. It was simply that there might be an

alternative. Most people have yet to learn that right and wrong constitute the alternative in whose presence we always stand, and must stand if we will have moral character. An opportunity to do right is always an opportunity to do wrong; and an opportunity to do wrong, or even a temptation, is an opportunity to do right. It was to give them an opportunity to do right, to be obedient to the command of their Creator and Father, that the opportunity to disobey was given them. Had they obeyed, great joy and blessing would have come to them. "The smile of the Lord is the feast of the soul." "Thy favor is life." The loss of that favor, which they surely experienced, is death.

Before leaving this incident note that this was a negative command. It did not require them to do some hard service. All they had to do was to let the fruit of that tree alone. It is thus that moral life begins. Self-denial first; the performance of great service, the carrying of great responsibilities later.

Respecting this transaction one question has often been asked me, to which, although it is already answered, I will give a moment's attention. It is this, "If there must be opportunity to sin, why did not God make man so that he could not sin?" That is equivalent to asking, Why did not God make man a brute? My answer is, He had already made all the brutes He wanted: all that were necessary to the completeness of His plan.

There is another foolish question that it may be well enough to answer. When asked if I believe the account of the temptation and fall, as given in the third chapter of Genesis, to be veritable history, I answer, I certainly do. The alternative necessary to a choice

between doing right or wrong must have been placed before them in some form. A thousand other ways would have answered the purpose just as well, only one of which was necessary. This was very simple, very natural, and perfect as a test of their loyalty. It is recorded to acquaint the world with the fact of the moral agency of every person, and the method of testing the loyalty of each. Something is forbidden to be done, or commanded to be done. Under these circumstances what could have been gained by giving a fictitious account of the event, when the truth would answer the purpose just as well? Is it like God to employ a lie to teach an important principle in morals? Are not facts better adapted to teach morals than fables? Did God test the loyalty of Adam and Eve in such a manner that He deemed it best to hide the facts in the case, and reveal the nature of the transaction by means of a falsehood? What strange methods foolish people resort to in their insane determination to find fault with the Bible! "The FOOL hath said in his heart, There is no God."

CHAPTER VIII

THE KINGDOM OF GOD

WE are now prepared to set up in our minds the Kingdom of God, as we think He has constituted it. If we have traced the progress of events correctly up to the present point, the Kingdom of God consists of the Supreme Self-existent Being, whose name is Jehovah, His pre-existent Son, the angels, and the human race. Each of these must be considered somewhat at length.

1. Our King. Of the existence of God, His nature, His personality, and His Necessary Attributes, we have already treated. We come now to consider Him in His relations to us personally. In these relations we discover first that He is a Moral Agent. In His personal relations with other intelligences, and in His dealings with them, He manifests and exercises moral attributes, which are possible only to a Moral Agent. This is one of the great and fundamental facts, of which the world has been and still is practically ignorant. Only a short time ago I said to an intelligent, scholarly, popular pastor of a large city church that God could not have moral attributes if He were not a Moral Agent, and he replied, "Well, I never thought of that." That God possesses the intelligence and the free will necessary to a Moral Agent, no one will dispute. That there

is any danger of His ever sinning, every one will dispute; but when asked, Why is there no such danger? almost without exception the immediate answer would be, "Because He cannot;" not realizing that, if that were the case, moral character would be to Him an impossibility. God could not be holy, if it were impossible for Him to sin. Every form of moral virtue is the product of refusal to do wrong, whether in man or in God. But I am reminded that the Scripture says, God cannot lie. Yes! I remember, too, that George Washington, on a certain occasion, said to his father, "You know I cannot tell a lie." Did he speak of a natural impossibility, or a moral purpose? Our great American wit, called Mark Twain, is credited with saying, "I am a better man than Washington; he could not tell a lie; I can, but won't." There was both genuine wit and sound philosophy in that.

God's Moral Attributes are as numerous as His methods of manifesting His fatherly love and care for His numerous family, but they may all be classified under the one all-embracing attribute LOVE. In his "Lectures on Systematic Theology," published in London, England, 1851, Rev. Charles Grandison Finney, the most acute and logical Christian philosopher of the nineteenth century, enumerates, under this head, thirty-seven attributes, all of which He exercises in the management of His Kingdom. However, in our studies of the kingdom, we shall have occasion to refer to only two of them—Justice and Mercy.

The first moral attribute we need mention is Justice. In the administration of justice, God renders impartially and in full measure to every subject of His Kingdom just what he or she merits or deserves. A seeming

modification of this statement is found in the fact of His forbearance and "longsuffering" with offenders, in order to give them opportunity to turn from their evil ways and live. This is, however, no modification of justice, for the extreme desert of sin is never merited until the final choice is made; and pending this decision every offender is fully aware of the displeasure of his Father and King, and suffers accordingly. Justice demands that the offender shall have opportunity to repent.

The twin sister of Justice is Mercy. It is a great mistake to suppose that these two attributes are antagonistic to each other. On the contrary, they are both attributes of Love, and work harmoniously together in all God's dealings with His offending subjects. Justice never demands punishment of an offender until Mercy consents; and Mercy never delivers an offender from punishment until Justice unites with her in demanding his release. This will be treated more fully under the head of Rewards and Punishments.

2. Occupying the second place in the organization of the kingdom is the Son, called the Word. Of His origin and nature we have already treated in Chapter III. We come now to notice Him as a member of this family, and an official in this family-kingdom. Since He is "the image of the invisible God, the firstborn of all creation," having natural endowments superior to any other member of the family except the Father, and having proved Himself trustworthy by His perfect faithfulness in the positions of responsibility He had already occupied, He is of right and worthiness made Prime Minister of the kingdom. That He is a Moral Agent needs no further discussion; and that as such

He has established for Himself a moral character of the very highest grade is evident from His own declaration, John 8:20, "I do always the things that are pleasing to him"—the Father. Also John 5:30, "I seek not mine own will, but the will of him that sent me;" and John 4:34, "My meat is to do the will of him that sent me." If these words are true, (and His whole life is witness to their truth), the moral attributes that belong to the Father belong to the Son also. His character is faultless. All the malicious enmity that has existed against Him since His advent into this world, nineteen hundred years ago, has failed to find a single fault or weakness in His works, or His spirit. But mark! these attributes belong to Him not by virtue of His divine nature, nor as the gift of the Father, but because of His own voluntary choice of the right instead of the wrong; the good instead of the evil; the benevolent instead of the selfish; the altruistic instead of the egoistic; all of which involved self-sacrifice instead of self-gratification; prompted by love of others instead of love for self. Love is the root from which every virtue grows.

In this exalted position of Prime Minister in the Kingdom of God, He is, the executive Deity. In His nature and constitution He is Deity—wholly divine. Officially He is the executive officer of the government. The Father has planned all things. The execution of the plan is committed to the Son. The Father is the architect of the entire sublime structure; the Son is the master mechanic, to whom is committed the erection and completion of the edifice. This idea is abundantly supported by 1 Cor. 8:6, "To us there is but one God, the Father, of whom are all things, and we in Him;

and one Lord Jesus Christ, by whom are all things, and we by him." He superintended the creation; "All things were made through him." He is the executive Savior; "Him did God exalt with his right hand to be a prince and Savior." He is also to be our final Judge: "He (God) hath appointed a day, in which he will judge the world in righteousness, by the man whom he hath ordained, of whom he hath given assurance unto all men, in that he hath raised him from the dead."

There is yet one other form of superintendence of the affairs of men, not definitely named in the Scriptures, as being performed by the Son, and yet I think fairly implied. Since all these works are assigned to the Son, I can see no reason for supposing that the Father has reserved to Himself exclusively what may be termed providence—the general superintendence of human affairs. That there has always been such a general superintendence is evident, for the Bible, from Genesis to Revelation, is a history of such supervision; and the history of the race, individually and nationally, is more the record of God's dealings with men than of their dealings with one another. In the beginning the creation is attributed to Elohim (God). In the second and third chapters of Genesis, Yahveh Elohim (Jehovah God) "made earth and heaven," "formed man of the dust of the ground," "planted a garden eastward, in Eden," gave Adam "a helpmeet," forbade them to eat of the fruit of "the tree of the knowledge of good and evil," and held various personal conversations with them, apparently face to face. Through all the rest of the Hebrew Scriptures, Yahveh and Elohim are used interchangeably, without any apparent discrimination.

To these facts add certain passages in the New Testa-

ment—"All things were made through him," and that extraordinary passage, Col. 1:16, 17, "In him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist"—hold together. The establishing of thrones, dominions, principalities, and powers come under the head of providence, the superintendence of all human affairs. Putting all these facts and circumstances together, I cannot resist the conviction that the Jehovah of the Old Testament is the Christ of the New.

This conviction is still further strengthened by Hebrew 1:8, "Unto the Son he saith, Thy throne, O God, is for ever and ever," explained by Hebrew 1:4, "He hath inherited a more excellent name than they" (the angels). This name can be no other than God; and God's name is Jehovah. Thus I find it was the Son, under the significant name of the Father, Jehovah, who talked face to face with Adam, Cain, Noah, Abraham, Moses, Joshua, and other Old Testament worthies. It was He who wrestled with Jacob, and who met Joshua with a drawn sword, announcing Himself as "the Prince of Jehovah's host," before whom Joshua "fell on his face and worshipped." There is also something peculiarly significant and interesting in the manner of His answer to Joshua, as well as in the whole incident. Read Joshua 5:13, 14, "It came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked; and, behold, there stood a man over against him, with a sword drawn in his hand; and Joshua went unto him and said unto him, Art thou for

us or for our adversaries? and he said, Nay; but as Prince of the host of Jehovah am I now come." Besides the heaven-born courage of Joshua, note that little word "now." In that word I read that Joshua, who was Moses' constant attendant when he held conversations with Jehovah at the door of the tabernacle, recognized the personality of the stranger, in the reply he made to his inquiry as to which side he belonged, and that fact was also recognized by the other; so by that word "now" Joshua understands, "I have come to you before on other business; I come now "as Prince of the host of Jehovah."

Truth is light; and it is noteworthy how often a newly-discovered truth throws light upon cognate questions, concerning which there may be doubt, or at least lack of clear understanding. In fact, new theories supercede old ones only when they are able to account for facts and phenomena that were inexplicable by the old. It was this principle that enabled the Copernican theory of astronomy to supplant the Ptolemaic; and that we believe will show that our theory of the Kingdom of God is superior to the theory that has prevailed during the last sixteen hundred years.

The discrepancy to which we refer is that "No man hath seen God at any time," and that Moses and Joshua and others have talked with God—Jehovah-God—on various occasions, face to face. If we remember that a begotten son inherits legitimately the name of his father, we shall see how Jehovah, the Son, talked with Adam, Cain, Noah, Abraham, Moses, and others. This theory also makes several New Testament passages intelligible and impressive. Phil. 2:9, "God highly exalted him, and gave unto him the name which is above

every name." Hebrews 1:4, 8, 9, "Having become by so much better than the angels, as he hath inherited a more excellent name than they." . . . . "To the Son he saith, Thy throne, O God, is for ever and ever," . . . . "God, thy God, hath anointed thee with the oil of gladness above thy fellows." If there is any meaning in all these facts, circumstances, and references, it can be none other than that the Christ of the New Testament is the Jehovah of the Old; and "the Word was God," the Word was divine, and the Word was Deity, are synonymous propositions, with equal propriety applied to the Son, whether in His pre-existent state, as the executive Creator, or here on earth, "the Son of Man," —the executive Savior; or sitting at the right hand of the Father in heaven—the executive Ruler, possessing "all authority in heaven and on earth." The discrepancy disappears. "No man hath seen God (the Father) at any time;" but, in all ages, God, the Son, Jehovah, has held personal interviews, face to face, with His chosen servants.

Again, Jesus' meaning when He said, John 10:30, "I and the Father are one," and John 14:9, "He that hath seen me hath seen the Father," becomes not only plain but positive. How these passages should ever have been interpreted to signify the personal identity of the two, is marvelously strange; but in the light of the above discussion such an interpretation is impossible. Sameness of substance; perfect agreement in plan, in purpose, in the end sought, in judgment as to the means to be employed, together with the perfect submission of the will of the one to the will of the other, and the right of the Son to be called by the Father's name, and the exercise by the Son, by authority of the

Father, of all the Father's powers, constitute a unity that fully justifies either in saying, We are one. He who has seen either officially, or has become acquainted with the character of either, has seen the other. Their oneness is not in personality, but in their nature and voluntarily harmonious co-working in all things. "No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him," made him known.

The propriety of offering prayer and other forms of worship to the Son, though abundantly evident from other considerations, is also placed beyond all question. It needs no further discussion.

3. Angels. The members of this family that next claim our attention are "an innumerable company of angels." Of the creation of the angels we treated in a former chapter. At this point we need only mention them as members of this wonderful family. What kind of creatures are they? and what purpose do they serve in this kingdom?

The only word used in the Scriptures to indicate the constitution of angels is *spirit*. They are called "ministering spirits." But spirit alone does not express either life or intelligence. In all our studies we have found these to be located in the soul. The brute consists of soul and material body. Its intelligence must be in the soul, since there can be no intelligence in pure matter. Man consists of soul, material body, and spirit; but his life and intelligence are in his soul, the spirit being his spiritual body (See Chapter V). God consists of soul and spirit, the soul being the seat of intelligence (See Chapter II). I therefore infer from analogy that all intelligences in the spirit world consist

of soul and spirit; the soul (including the life and the intelligence) dwelling in a spirit-body. Hence the angels are so constituted.

They are "ministering spirits." They seem to be the messengers of the executive Deity; ready at a moment's call, to go on any mission it may please Him to send them. "Sent forth to do service for the sake of them that shall inherit salvation." They do not reside with us here on the earth; they are "sent forth," "to minister to them that shall inherit salvation." Their mission is to aid those who are truly and faithfully endeavoring to "work out their own salvation" against such odds that they need divine assistance in order to succeed. In the history of our race as recorded in the Scriptures, we find that they have been sent on some very important errands, and have performed important services; but the responsible duties required of men have never been laid upon them. They rear no children, and know nothing of the responsibilities of civil governments. They simply do what they are bidden.

That they are moral agents is evident, for some of them are called "holy angels," while others are called "evil spirits," "unclean spirits," "demons," and one of them, who seems to be the leader of "the angels that fell," is called "the dragon, the old serpent, the devil, and Satan." Satan seems to be his name, while his other titles are appellatives expressive of his character. Of their conduct as members of this family and citizens of the kingdom we shall treat later.

4. Man. The next class of members of this family and citizens of the kingdom is the human race. Man was the last, the highest, the noblest, the most perfect, of the ascending grade of God's creative works; the

only one of them all who bears the image, and is endowed with the intellectual and moral faculties of his Creator. He is possessed of two lives, the animal and the spiritual; the one adapted to his condition and necessities in this world, while the other, having its beginning in this world, is adapted to the conditions and glories of a blessed life in the world to come. For the animal life, man is furnished with a material body, in which he is allied to other animals; and for the spiritual life he is furnished with a spiritual body, through which the soul becomes acquainted with spiritual things, and exercises spiritual functions, in the same manner as it becomes acquainted with material things and exercises material functions through the material body. Thus situated he is obliged to elect to which life he will be supremely devoted, by which election he determines his destiny in the world to come. "Fearfully and wonderfully made."

Grave responsibilities are laid upon them in this life, in their relations with their offspring and their fellow mortals; by the faithful discharge of which, they prove their trustworthiness for still greater responsibilities in the life that awaits them when they leave the present for the future state.

We have now, so far as our knowledge extends, a complete statement of the membership of our Father's family and kingdom, at the time when the history of our race commences. We have also an idea of the constitution, capabilities, and employment, and normal condition morally of each individual. We shall next consider the working of this government, constituted as described.

CHAPTER IX

NATURE OF THIS GOVERNMENT

IN determining the nature of the government of the Kingdom of God, Moral Agency is the supremely potential factor. We have seen that every member of this kingdom is a child of its King. This is especially the case with the human race, to whom especially this discussion applies just now. Created in His image and likeness God claims us all as His children. Jesus taught all men to say "Our Father." Our King then is a Father-King; and His subjects are children-subjects. The government, then, is patriarchal. The Kingdom of God is a Family Government. From the view-point of Our Father, and in the light of this relation, we shall study its nature.

The fundamental error out of which grew the theological absurdities that have experienced such seismic disturbances within the past century, was that the Kingdom of God is an Absolute Monarchy; its King an arbitrary Sovereign; its laws edicts of authority; and its authority based upon the almightiness of its King; in fact, a Military Despotism. The King did everything for His own glory, to exploit His authority, and display His almighty power. It was held theoretically that the King was wise and good; at the same time the demands of Justice in that government were so unre-

lenting that in order to deliver a penitent offender from the extreme penalty of the law, designed for the incorrigible only, the Father demanded that His "beloved Son, in whom He was well pleased," though innocent of any offense, should die as an atoning sacrifice, to appease His wrath, and make it possible for Him to pardon that penitent offender; also to release unborn infants from guilt because their ancestors, several thousand years ago, ate a sour apple, or a green persimmon, or something of that sort, in the garden of Eden.

From the view-point of Our Father, and in the light of the nature of moral agency, we discover a very different sort of government. As stated above, the Kingdom of God is a Family Government, every member of which is a Moral Agent. Everything pertaining to it—the laws enacted by its Sovereign, and the deeds performed by its subjects, must be studied and interpreted in accordance with this fact.

With this key to the situation, it is easy to understand that the laws promulgated by our Father-King are not arbitrary edicts, issued "By virtue of authority vested in me as the Supreme Ruler of the universe," but precepts of instruction, prompted by parental love, dictated in infinite wisdom, perfectly adapted to the nature, necessities, well-being and happiness of His children. The imperative to obedience is not found in fear of punishment, but in grateful, filial love to the Father who has so kindly instructed His children, not simply as to His will, but as to what is necessary to their welfare and happiness. The reason recognized by the subject for obedience will be the same that moved the Sovereign to utter the precept. That and

that only is true, filial, loyal obedience. Performing what is commanded for fear of punishment is not obedience in the Kingdom of God, if it is in the kingdoms of men. When the gospel of the kingdom is preached on this wise, young people, when appealed to to become filial, loyal subjects of this kingdom, will not reply, "Not yet, I want to enjoy myself awhile first;" nor will any, young or old, become Christians in order to go to heaven when they die.

This is a system of government that even children can understand, and a relationship that can be made attractive to them in the highest degree. When they are taught in very infancy that God is a loving Father; that all their pleasures, happiness, and prosperity are found in obeying all His wise and loving precepts; and that every law of nature and of their own being is one of His precepts, what an impetus it will be to study nature, and acquaint themselves with the laws of life and health; thus occupying their minds at an early age with profitable thought and most ravishing study instead of dime novels and cigarettes.

Correct the disgraceful doctrine that God, Our Father, is an arbitrary Sovereign, doing all things for His own glory, and that His service is detrimental to the enjoyment of life, and you will take from the sinner his last excuse, and drive him from his last "refuge of lies."

A most important and significant fact connected with God's laws, that verifies the theory I have advanced respecting them, is that the primary meaning of the Hebrew *torah,* uniformly translated *law,* is *instruction.*

From this point of view we also get the divine idea of rewards and punishments. The doctrine of arbi-

trary sovereignty is the error out of which grew the corresponding doctrine of arbitrary rewards and vengeful punishments. In most minds, even to-day, imprisonment and the death penalty are inflicted by governments because their authority has been disregarded and their dignity offended. Let us spend a little time in a careful analysis of the rewards and punishments found in the divine government, as seen from the view-point of Our Father.

1. One very gratifying reward of loyalty to this kingdom is the pleasing consciousness of filial regard for, the approving smile and good-will of, the Father-Sovereign. On the other hand, the penalty of disloyalty is the dissatisfying and peace-destroying consciousness of unfilial, selfish, unworthy, shameful disregard of parental love and devotion; and the well-merited displeasure of the same Father-Sovereign. Both these are simply the result of the law of cause and effect. "Great peace have they that love thy law." "The wages of sin is death."

2. Another reward of loyal obedience is a peaceable, prosperous, happy community; while the penalty of disobedience is crime, wrangling, violence, and every form of selfishness and misery known.

3. Another most valuable, rich, and precious reward of loyalty is the noble character it builds. Every faculty of the soul is enlarged, expanded, broadened, ennobled, resulting in a character that is not only approved in heaven but admired on earth. These are the men whose names stand high on the scroll of fame, as benefactors of the race; men who have made the world better, and will be remembered gratefully through all time for their noble deeds. "A nation mourns a hero;

but the whole world mourns when a good man dies." This reward is within the reach of every human soul; and no soul should fail to be worthy of it. Reader, that means you. The penalty of an unworthy life, that stands over against this reward, I will not try to paint. The coloring of the picture would be too dark; the sight of it too revolting. Enough to say, It is worse than physical death. Let every person avoid incurring it, that no one may ever know what it is.

4. Another reward of righteousness in God's Family Government is continual promotion to places of enlarged responsibility and usefulness, as increased fitness is attained. This is a wonderful provision, one that seems to me never to have been fully apprehended, and never to have received the attention it is worthy of and demands. Many are disposed to shirk responsibility, and many, on whom responsibilities have been laid, complain bitterly of the care and labor required of them. A careful study of this matter will show that the responsibilities that are laid upon us are among the greatest sources of our happiness. What is there more gratifying to a man who has confidence in his qualifications, than an appointment by the government to a responsible position in the management of its affairs? Think you that Daniel and his three youthful companions complained of the care and worry of the position to which they were exalted by the King of Babylon?

It is a fixed principle in the government of the Kingdom of God that every faithful, loyal person in it shall be continually kept in the most responsible position for which he or she is qualified, and to which his trustworthiness entitles him. "Take heed, therefore,

how ye hear; for whosoever hath, to him shall be given." "He that is faithful in a very little is faithful also in much." This is the principle on which God is dealing out rewards now and here, and will be the same then and there. "Thou hast been faithful over a few things, I will set thee over many things." "Have thou authority over ten cities." "Inherit the kingdom prepared for you." Do not these passages mean responsibility in the future life?

Herein is found the highest motive known to mortals, the divine motive, to learn, to grow, to be faithful in all the duties of life: in short, to make all they can of themselves, both in ability and character, that God may use them in promoting the interests of His Kingdom, both in the present and in the future life.

Directly over against these rewards for faithfulness lie the penalties for unfaithfulness. "From him that hath not, even that which he hath shall be taken away." "Cast ye out the unprofitable servant into the outer darkness; there shall be the weeping and the gnashing of teeth." Alas, alas! what intollerable disappointments that means! Every man, every woman, will find a position of responsibility in the future kingdom for which his or her qualifications fit them, provided faithfulness over the responsibilities of this life has shown them to be trustworthy: but the highest possible degree of ability will avail nothing without trustworthiness. To such God will say, "You are capable of doing great service in my kingdom, but I cannot trust you. I have no use for you." Dear reader, weigh yourself in that balance; and may God grant that you be not found wanting!

5. Up to this point the penalties noted have followed

neglect of duty, or willful disobedience, by the unalterable law of cause and effect. They express the displeasure of Our Father, but they have not reached the point of positive infliction. Many, noting this fact, have carried their inquiries no farther, and are teaching that there are no positive inflictions of punishment in the divine government. This is the taproot of anarchy. One of the working maxims of a distinguished anarchist in this free land of ours to-day is, "Men are punished by their sins, not for them." I found the following a few years ago in a religious paper, published by a leading denomination in this free country: "No punishment can be consistently sanctioned by Christian people, except such as may be consistently denominated reformatory."

They who teach such doctrines forget that one of the obligations of every government, human or divine, family government included, is to protect the innocent, the peaceable, the filial, the loyal, from predatory, malicious, damaging intrusion, by those who may be evil disposed, and have become a menace to the rights, liberties, lives, and welfare of community. When subjects of any government have reached such a state of depravity, enmity, and conscienceless incorrigibility, even in a single individual, a new function of government, having its origin and motive in the same fatherly love, is imperatively demanded; and has been provided for in the perfect plan of our infinitely wise and good Father-King.

True parental love is something more than sickly sentimental sympathy for offenders; that quails at the idea of arresting, by painful means if necessary, such selfish, malicious, diabolical, reckless conduct. Par-

ental love is not limited to unfilial, ungrateful, unthankful, disloyal children. It demands that the faithful and loyal shall be protected from the depredations and corrupting influences of others who are evil disposed: and it is a solemn obligation resting upon the father of a family, whether human or divine, to exercise his right of sovereignty for their protection. Here we find the necessity for positive and forceful governmental measures. Such desperados have forfeited all their rights to "life, liberty, and the pursuit of happiness," and have no claim upon the government for civil privileges of any kind. For this desperate condition it is the duty of every civil government to provide; and that provision is found in the divine government as well as in all human governments. The only treatment possible is forcible arrest. Being enemies to society, having no regard for the rights of their fellow-citizens, and no loyalty to the government, it becomes a deplorable necessity to deprive them of their liberty, if not of life. Hence the necessity of officers, whose duty it is to arrest them; courts of justice to inquire into the truthfulness of complaints brought against them; state prisons in which to confine them if found guilty; and, in extreme cases, to determine by what means they shall be deprived of life itself.

These are not malicious devices for wreaking vengeance on an unfortunate offender, but benevolent measures whose only object, properly understood, is to protect the lives, liberty, rights, welfare, and happiness of those who have not forfeited their right to these natural privileges of citizenship.

In all these particulars, human governments have the divine government for their example and authority.

God's Family Government is fully provided with its police, its courts of justice, its state prison, and its death penalty. This is just what the Psalmist had in mind when he wrote Psalms 9:16-18, "Jehovah hath made himself known; he hath executed judgment; the wicked is snared in the work of his own hands. The wicked shall be turned back unto Sheol, and all the nations that forget God."

Jesus also meant the same when He said, Matthew 10:28, "Fear him who is able to destroy both soul and body in hell." Hell is God's state prison. It is not instituted for the malicious purpose of inflicting penal, painful punishment, but to prevent depraved, incorrigible fiends, who would neither be warned by the consequences foretold before they commenced their downward course; nor reformed by the suffering that followed their first offenses; but, in the exercise of their freedom of choice, defied the Almighty, from interfering with the peace, prosperity, and happiness of the well-meaning and loyal members of the family and government. It is a benevolent institution—benevolent not only to the true and loyal but to the criminal as well. It is true kindness to him to be confined where he cannot indulge his own fiendishness. God's state prison is really an asylum for the incurably insane—the irredeemably depraved. The suffering incident thereto is due to the natural law of cause and effect; and the cause is in themselves.

Directly at this point lies another damaging error. Many, in view of the fact that every offender is the author of his own misery, assert with great positiveness, "God has nothing to do with it." Replying to this remark, often heard from the lips of ministers of the

gospel, mistakenly supposing they are vindicating God from the accusation of unfatherliness, I would ask, Have human governments nothing to do with placing such characters behind prison walls? Bad men do not incarcerate themselves, that loyal citizens may live in peace and safety. By no means. The strong hand of the government is laid upon them, with positive intent to arrest them, to convict, and condemn them by due process of law, and carry them by force to the place prepared for them. The same is true in the government of God. The incorrigible sinner is arrested, arraigned before the judgment seat, condemned, sentenced, and incarcerated in God's state prison. "These shall go away into eternal punishment." It is true, the offender alone is to be blamed; but it is not true that God has nothing to do with it. Nor is that true of anything else. "Not a sparrow falls to the ground without his notice."

6. Another positive function of the government, that should not be passed unnoticed, is its provision that he who has damaged his neighbor, whether ignorantly, carelessly, or intentionally, shall make restitution for the same. This function was expressed in the Mosaic law, in the precept, Exodus 21: 23-25, "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Some self-styled scholars of the present day, who have taken unwarrantable liberty with the Scriptures, have advanced the idea that this precept is set aside by Jesus in His Sermon on the Mount, Matthew 5: 38, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever

smiteth you on the right cheek, turn to him the other also." Now my judgment is that Jesus had no such intention. He was not setting aside the precepts of the law in this discourse, but correcting the prevailing misuse of those precepts. At the beginning of the discourse He states this plainly. The seventeenth verse reads, "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil." He then assures them that, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Confining ourselves to this particular precept, we shall find:

a. That the precept was given to Moses as a rule by which judges should assess damages, in cases that came before them for adjudication. No one can err on this point who examines the passages referred to in their connection.

b. It is equally plain, by its connection, as well as by Jesus' own words, that He was correcting their misunderstanding and misuse of this precept, by taking the law into their own hands, and avenging themselves individually, according to its literal reading. The judges could execute it literally when the case seemed to demand it; or use it as a principle, in determining in what manner restitution for damages of the kind mentioned, or any other, should be made. Its shocking provisions, as they stand, only indicate the state of barbarism in which the world was at that time—like the law of divorce, with which Jesus dealt in another paragraph.

c. That Jesus did not intend to annul this principle of adjudication is evident from Matthew 5:25, 26, "Agree with thine adversary quickly, while thou art

with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, until thou have paid the last farthing." Damages must be restored.

7. There is yet one function of the divine government that should be mentioned under the head of Rewards and Penalties. For a penitent offender there is pardon and complete restoration to the favor of the Sovereign; but for the impenitent there is no such pardon and restoration. Both of these, like the foregoing, are positive acts of the Sovereign. They are conditioned; but the conditions in neither case are of the nature of the cause from which the results follow as a consequence.

The condition of pardon is penitence and confession. 2 Corinthians 7:10, "Godly sorrow worketh repentance unto salvation." 1 John 1:9, "If we confess our sins he is faithful and righteous to forgive us our sins." Proverbs 28:13, "He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy." This is the only condition God has ever made for forgiveness and restoration to His favor and to all the privileges and advantages of His kingdom. It matters not how slight the offense may be, it must be repented of with godly sorrow, and confessed, and discontinued: and it matters not how numerous or how heinous the sins of a penitent may have been, when these conditions are fulfilled, the pardon is assured.

"The worst of sinners here may find
A Savior pitiful and kind,
Who will them all receive."

Now look at Mark 3:28-30, "All their sins shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme; but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit." 1 John 5:16, "There is a sin unto death." The unpardonable sin! What is it, and why? Ephesians 4:30, "Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." Genesis 6:3, "Jehovah said, My Spirit shall not strive with man forever." That the agency of the Spirit of God is of first importance in leading sinners to repentance is undisputed by any believer in the Word of God. It is, therefore, evident that anything that bars the door of the heart against that Spirit must be a sin unto death. From the above passages it is plain that blasphemy against the Holy Spirit that hath never forgiveness does not consist in any sinful word that men may speak, or sinful act they may perform. We have already seen that the condition of forgiveness is repentance, which includes penitence, confession, and reformation of life. Refusal to repent, then, will render forgiveness impossible. This is a state of mind, a fixed purpose of the will, which is possible to every moral agent. A fixed purpose to repent and submit to God ensures forgiveness; and a fixed purpose not to repent and submit to God renders forgiveness impossible. That is the "sin unto death," "blasphemy against the Holy Ghost," "guilty of an eternal sin," a sinful state of mind that will never be changed. Even the Holy Spirit cannot influence it. When, therefore, the scribes said, "By the prince of the demons casteth he out demons," it was not these words that consti-

tuted the blasphemy against the Holy Spirit, but the dishonest state of mind that refused to see that He did His mighty works by the Spirit of God, and dared to say, "He hath Beelzebub, and, By the prince of the demons casteth he out the demons." Let it be remembered also that a positive purpose of the will—I will not repent, is not necessary; simple neglect is sufficient. God requires a positive purpose to submit to Him and serve Him; and he or she who neglects to form such a purpose is lost. O reader, beware! How shall we escape, if we neglect so great salvation? "To day if ye will hear his voice, harden not your heart."

The determination of a fixed purpose to submit to God or to refuse such submission, to establish a character of trustworthiness or untrustworthiness, is the consummation of moral agency, the consummation of a human life. The responsibilities of the heavenly world can be entrusted safely only to those who have proved their trustworthiness by being faithful over the responsibilities entrusted to them in this life. The growth and development of the human soul, from the embryonic condition of infancy to the mighty energies of the full-grown man, and the formation of a fixed purpose to do the right or the wrong, comprise the whole object of a human life, as it lay in the mind of our Creator, when He made man in his own image and likeness.

This test of character is not required of man alone. It was while undergoing this test that "angels fell." Those that withstood the test, by the fixedness of their choice to be loyal to God, became "holy angels;" while those that yielded to the temptation and chose to disobey, became "the angels that sinned." The result of the choices made by these two classes of angels reveals

those that may be trusted, and those in whom no confidence can be placed. "Resist the devil, and he will flee from you."

In God's requirement that moral agents shall all prove themselves trustworthy before great responsibilities shall be entrusted to them, I find the reason why our Savior was "in all points tempted like as we are." This was necessary, not only that we might have a high priest who could be touched with the feeling of our infirmities, but that He might establish a character for trustworthiness, that would challenge the unwavering confidence of all who were called upon to trust Him.

At this point we shall find a few minutes' careful study of our Savior's temptation profitable. We will notice,

1. The circumstances. Jesus, the son of Mary, had reached the age of maturity—thirty years. By His baptism He had been inaugurated into His life work. John preached, "The kingdom of God is at hand." Jesus knew that meant Him. Impressed with a sense of the greatness of the undertaking, moved by the Spirit, He withdrew quietly to the wilderness, to spend a season in communion with the Father who had sent Him, and to form a definite plan of procedure.

2. Forty days passed, and He had been so absorbed in thought that He had neglected to supply the daily needs of His physical life. He was hungry, but His plan was formed. He knew just what He was to do, and how He would do it. Just as He was about to return to the city, a stranger met Him, and with a winning smile and manner addressed Him somewhat after this manner: "I was at the Jordan about six weeks ago when you were baptized; and heard the

voice from heaven proclaim, 'This is my beloved Son.' That means that the forces of nature are at the service of your will. You are exhausted, emaciated with hunger. Change this stone to bread and eat." Plausible as Satan appeared, Jesus knew him, and refused to follow his suggestion. This was a temptation of the flesh; of the same nature as those to which we are all subject.

3. Though foiled in this attempt, the devil, who has often been commended for perseverance, approaches Him from another direction. Says he, "You are the Son of God. You are here to conquer this world. This has been the ambition of all the great monarchs, but they were not smart enough. You can do it. Take my advice, and you will accomplish it in a short time. Your people are in a frenzy of anticipation of the restoration of the Kingdom of David just now, caused by the preaching of John that the kingdom of heaven is at hand. Let the people know who you are, and what is your mission to this world. Hoist your banner, and call for followers. Your people will join you to a man, and by your superior ability you are sure to be victorious. Take my advice. Worship me; and I will throw all my great influence over the world in your favor. In a few months' time your empire will extend from the river to the ends of the earth, and it will endure forever." This was an appeal to ambition, the sin that had ruined the tempter himself, and cast him out of heaven: a fact that Jesus was perfectly acquainted with; and shows the folly and weakness of all who forsake God and esteem themselves wondrous wise. Of course the devil was foiled again. This is also, in some form, the besetting sin of most men.

4. No way daunted, he says, I will try Him once more. Perhaps I can convince Him of the feasibility of my plan, and entrap Him after all. Jesus has returned to the city and is standing on the pinnacle of the temple, admiring the wonderful structure when the tempter approaches Him again; and addresses Him in this manner. "Son of God, I admire your talent, and I would like to show you how easily you could make the conquest of this world in the way I proposed to you. Multitudes of Jews are in full view of you. From this giddy height cast yourself down into the valley. There is no danger. It is written, 'God will give his angels charge concerning thee; and in their hands they shall bear thee up, lest thou dash thy foot against a stone.' Seeing you sail safely to the bottom, all will know that God is with you, will have confidence in you, and will join you in your victorious undertaking." This was a temptation to the sin of presumption, one of the most common of human sins. One glance at these three temptations will show how true the statement is that He was "in all points tempted like as we are." "Desires of the flesh and of the mind" cover the whole battle front between the Spirit of God and the rebellious heart of man. The lusts of the flesh we all understand well. A careful analysis of the "desires of the mind" will classify them all that are at enmity with God, under the two heads of ambition and presumption. This is the lesson I think we should all learn from the account given of the temptation of our Savior.

Viewing this incident from the view-point of the Father manifestly the object of the temptation was not to satisfy Him of the trustworthiness of His Son. As related to us, its object, in addition to assuring us that

we have a High Priest who can sympathize with us in our conflicts with the devil, it assures us that He is perfectly worthy of all our confidence. He will carry out the Father's program of the work assigned Him in all its particulars. His humanity does not weaken His divinity in any degree. We can safely adopt Peter's answer to Jesus' question, Will ye also go away? "Lord, to whom shall we go? thou hast the words of eternal life."

CHAPTER X

PRACTICAL WORKING OF GOD'S FAMILY GOVERNMENT

INTERESTING as our preceding studies have been, we now enter upon a field of inquiry that, in interest and importance, surpasses all that we have yet considered. In this field we shall find ourselves individually; and every fact with which we become acquainted will be one in which we are personally interested. I hope, therefore, that every proposition we lay down may be weighed carefully and profoundly by every person who reads them.

Let it be clearly understood, at the outset, that each member of this family is, in his acts and choices, an independent, self-determining, self-accountable, moral agent. While each exerts a powerful influence over others, and is accountable for the influence he exerts, each also determines his own choices for himself, and is wholly accountable for his choices. No member of the family can share the accountability of another. "So then each one of us shall give account of himself to God." Let it also be remembered that this accountability also extends to each member of the entire household who may be influenced by our conduct or choices; that is, we are not only accountable to God but to one another. Our present inquiry is, How have the differ-

ent members of this family conducted themselves individually, and what are the consequences?

1. The Father. His duties are loving, fatherly, affection and devotion to the welfare and happiness of the entire family; and wise and abundant provision for all their necessities. This includes the facts, laws, circumstances, and influences necessary for their growth, development, and perfection, physical, mental, moral, and spiritual. Being the Sovereign of the family, it is His duty also to exercise such governmental authority, and provide such a system of rewards and penalties as may be necessary to encourage all to do right; to reform the offender; and to protect the faithful and loyal from such wrong and damage as might come to them from others who might be evilly disposed. The most careful and searching inquiry into the ability and faithfulness of the Father, in all His relations, as parent, provider, and ruler, will reveal the fact that no fault of any kind can be found in Him. The judgment of the entire family must be that He is perfect in every particular, and holy in every moral attribute. This being the case He is of course worthy of the highest regard, reverence, love, and obedience.

2. The most searching and thorough inquiry into the conduct of the Son, the personal Word, the executive Deity, will reveal the same completeness in every qualification, faithfulness in every work assigned Him, and moral perfection in every trait of His character. This entitles Him also to the same regard, reverence, love, and obedience.

3. The angels. What is their record as members of the family and citizens of this government? For answer to this question we must turn to the inspired

Word. The testimony of uninspired writers would be quite too incomplete to answer our purpose. Our Father, however, has deemed it so important that we should know something on this point that He has inspired His secretaries to record some facts respecting it, from which we may safely work out the problems with a satisfactory degree of certainty. The apostle Jude, in the sixth verse of his short epistle, says, "Angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." The apostle Peter, in his second epistle, 2:4, says, "God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment." Matthew, Mark, Luke, and John also frequently mention the works of "evil spirits," "unclean spirits," and "demons," which manifestly belong to the angelic branch of this family. In Revelation 12:7-9 we read, "There was war in heaven. Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven."

Some have claimed that this passage is not literal history, because it is found in the midst of the most wonderful vision of scenes and events that belong to another world, another life, and another time. For this reason I deem it necessary to argue that point a little before leaving it.

Whatever interpretation may or must be given of this passage, whether "in heaven" means in "the Kingdom of God on earth," and "the dragon means the Roman Empire," and the "war in heaven" means "the long

conflict between the Roman Empire and the true believers," or whether it refers to other events of Roman history, no one who believes the statements of Jude, Peter, John, and Jesus Himself, will dispute that it states, in very literal historic style, what actually did, at some time, occur in the heavenly world. Angels are moral agents, just as capable of sinning as men. The test of their loyalty and trustworthiness was as important and necessary as the test of human loyalty and trustworthiness; and the statements made in this passage would express, in very correct language, the nature of that test, and the results that would follow.

In the language of this passage, and of other passages quoted, interpreted in the light of the nature and philosophy of moral agency. I read the history thus: There was a time when God revealed to the angels in a distinct and positive manner that they should recognize the superiority, dignity, and authority of His Son; reverencing and rendering to Him divine homage, worship, and obedience, the same as to Himself. Hebrews 1: 6, "When he bringeth his firstborn into the world he saith, And let all the angels of God worship him."

Now, from the fact that there is an archangel—an angel of the highest rank—we learn that there are degrees in rank, and probably in the capacity and ability, of the angelic host. On this hypothesis, we may reasonably suppose that he who was at that time the archangel, and most likely entertained ambitious dreams of superiority and perhaps authority, refused to render such homage, worship, and obedience; and his great influence over the angelic community persuaded a large number of them to join him in rebellion against the authority and dominion of God. This mischievous

influence was met by counter influences, led by Michael, who was joined by all the loyal angelic spirits, and who finally prevailed over the rebellious host, and drove them out of the community entirely. Thus the rebellious host "prevailed not, neither was their place found any more in heaven."

What the name of this ambitious leader was we are not informed. As indicative of his character he has since been called "Satan"—hater, accuser; the "devil"—accuser, calumniator; "dragon"—an epithet of contempt and degradation; "the old serpent," an illusion to the temptation of Eve; and, as king of destructive forces, "the angel of the abyss;" in Hebrew he is called Abaddon, and in Greek Apollyon. On the other hand, the great conqueror of the first rebellion was named Michael—"one who is like God;" and he has been the archangel ever since. The conquering host, who maintained their loyalty and their trustworthiness, are called the "holy angels;" the others are called "demons," "evil spirits," "unclean spirits," etc. Thus the great event, so mysterious to most people, has resulted in developing the character of all the angels and revealing to us whom to trust and whom not to trust.

This event also settles permanently and forever, the question of the personality of the devil, and the entire host of his followers. Any living creature, in heaven or on earth, or in hell, or anywhere else in the universe of God, who can do right or do wrong, thus forming moral character, is a person. Let that fact be firmly settled and fixed in the mind, and it will do important service in the solution of many important questions. It also answers a very common and oft-repeated question, Who made the devil? and puts to shame those quibbling

skeptics who charge God with folly by inquiring, Why did God, if He is wise and good, as you claim, make the devil, with a host of assistants, to lead unsuspecting men and women into sin and misery?

The answer to all such questions is, God made both angels and men moral agents; the highest gift of infinite wisdom; and with ingratitude inexpressible, and baseness and meanness incalculable, they spurned the infinite wealth of the gift, and employed the wonderful power of free, uncoercible choice, with which infinite love had endowed them, in denying Him the filial love that was His due, refusing to submit to His rightful authority, and wickedly devoting all their energies and influence to working all the mischief and ruin in their power among other members of the family. Such is the nature of sin, whether in angels or in men. It is no more incredible that angels should sin than that men should sin.

4. Man. The history of the human race, as members of God's family and subjects of His government, is a story of astonishing folly and shame. Probably but few of the angels in comparison with the "innumerable company," were deluded by their ambitious leader, and persuaded to join in the revolt that caused the "war in heaven;" but of the human race "all have sinned and fall short of the glory of God."

CHAPTER XI

THE GREAT REBELLION

IN the foregoing chapters we have given an outline of the original, divine plan of the Kingdom of God. That there has been an apparent failure up to this time, so far as the human race is concerned, as to the realization of the beneficent end here indicated, is obvious at a glance. While the government is the wisest, most perfect possible, perfectly adapted in every particular to the end designed, and while the administration has been faultless in every particular, its human subjects have been unfilial as children, ungrateful and thankless as dependents, and disloyal as subjects. By long continuance in this course of rebellious life, they have become deluded and ignorant as to the very nature and object of their existence. The shocking and deplorable results of this most unnatural fact, as affecting the attitude of the race toward the government, is understood and realized, I believe by very few of the most thoughtful and devoted Christians. Note the following:

1. It has filled the world with false notions of God. The popular notion of God is anything but that of a loving Father, devoted to the welfare and happiness of His children. I fancy that even at this present time, after nineteen full centuries of the most impressive

manifestations of His fatherliness, as made known to us by His "only begotten Son," the people who realize, acknowledge, and receive the providential experiences of life as the kind and loving dealings of a wise and devoted Father are few; and they who can look through them, and discover fatherly love, interest, wisdom and devotion are fewer still. It is one thing to accept such a statement as a fact, and submit to it as an unavoidable but disagreeable necessity, and quite another to actually believe it, and fall in with it with the cheerful, happy spirit of an obedient child, who really believes the Father knows best; and is glad to enjoy the care, advice, even the prohibitory command of such a Father. The sin of the race is self-indulgence; and cheerful, willing submission to the Father's will, when He positively refuses to gratify our desire, is, I fear, a state of Christian faith and loyalty not often found. I hope I am mistaken. I am not disposed to be pessimistic; but I judge of the struggles of others by my own.

2. Another deplorable error, that seems to be almost universal, especially in the minds of young people, is that the self-denial that consecration to the will of God would require of them would be detrimental to their enjoyment. When urged to give their hearts to Christ, and devote their whole lives and energies to the service of God, the work of building up His kingdom in the world, their answer often is, "No! Not yet! I want to enjoy myself while I am young." They are laboring under a dreadful delusion. In the words of Isaiah 5:20, "They call evil good, and good evil; they put darkness for light, and light for darkness; they put bitter for sweet, and sweet for bitter." Thus deluded, they deprive themselves of the very happiness for which they

are hungering; and at the same time cut off their chances for any happiness in this life or the life to come.

Only an error, but what a dreadful error! And all because of the erroneous idea that God is an absolute monarch, an arbitrary and irresponsible tyrant, who has uttered His commands and requirements simply because He has authority to do so, and power to punish those who disobey. If they had been taught their true relations to God—their Father, and to their fellow men —brothers and sisters in the same family, and that the person, young or old, who is most interested in the highest welfare and greatest happiness of the whole family will be the happiest of them all, what a different state of society would prevail, and how soon such delusions would vanish. Every well-ordered family on earth is an object-lesson, directly and continually before the eyes of all, intended by the Father to teach the nature of His government; but unobserved because of the erroneous ideas that prevail respecting our true relations to Him, and His true attitude toward us.

3. Of near kinship with this error, one that seems to be nearly universal, and is, perhaps, most damaging of them all, is the idea that the main object of a Christian life is to prepare the soul for death, thus assuring escape from hell, and a final home in heaven.

One of the old style revival hymns, that used to be sung with tearful earnestness, as an appeal to sinners to repent, was, "O sinner, get ready to die;" another, "O you must be a lover of the Lord, or you can't go to heaven when you die." Both these statements are true; but to get ready to die, to escape hell, or even to get to heaven when you die, is no part of the true motive to filial, fraternal love in the family, or loyalty

to the government of God. The Christian religion does truly prepare the soul for its departure from this life and its triumphant entrance upon the life to come; but this is done by enabling its possessor to faithfully fulfil life's mission, so that the final Judge can truthfully say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."

The only thing that need concern us now is, How shall I be faithful over the "few things" that are now entrusted to me? The faithful performance of our individual duties, as members of God's great family, will make existence happy now and forever. They who do not "go to heaven" until they die, will never find "that happy place;" but they who find heaven here, in filial, loving devotion to the Father's will and the interests of His kingdom, His family, will need no special "extreme unction" in their dying hour, to prepare them for "the world to come."

4. The delusions above mentioned, however, damaging and ruinous as they are, are almost meaningless when compared with the representations found in the Word of God. Note the following:—Isaiah 59:2, "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isaiah 5:20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Romans 1:21-23, 25, and 28-32, "Knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God

for the likeness of an image of corruptible man, and of birds, and four footed beasts, and creeping things. . . . . They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator. As they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them."

What a shocking picture! Can it be that this is a photograph of the true inwardness of children created "in the image and likeness" of our faithful, loving, perfect heavenly Father? So deluded, so depraved, so destitute of reason, so determined to blind their own eyes to every "strait and narrow way that leads to life," and run their giddy race in the "broad way that leads to death," and eternal despair? I would gladly suppose that the apostle was describing the state of "corruption and violence" that existed among the antediluvians; but our daily papers bear witness every evening and every morning, that the same state of things exists in the United States of America at the commencement of the twentieth century of the Christian Era. The truth is, rebellion against God is individual, always producing the same results; and so delusive that the rebel himself does not realize his real attitude. He is

unfilial as a child, and disloyal as a subject of the kingdom of his Father-Sovereign. "Rebellion is as the sin of witchcraft." "The way of the wicked causeth them to err." "The way of the wicked is as darkness." "The way of a fool is right in his own eyes." "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

5. The above representation of the effects of sin are surely deplorable and shocking enough, but the worst remains yet to be told. These all refer to the sinner as related to His fellow men. His attitude toward God is still more deplorable and shocking. God is his Father, loving and devoted; supplying all his needs; for which purpose He has made the world to teem with everything that can contribute to his comfort, his pleasure, and his happiness. He is also his King, and has instituted a government, perfectly adapted to the same end. What his feelings and attitude should be toward his Father-King needs no statement; but what are the facts? "The fool hath said in his heart, There is no God." "God is not in all his thoughts." What kind of a son is that who has no thought of his Father? no regard for Him? no care for His feelings, or His honor? no desire to please Him? never thanks Him for a favor, nor asks a favor of Him? never asks His advice? never seeks His company? eats his meals at his Father's table in silence, never saying a word to Him or recognizing His presence? He curses his brothers and sisters in his Father's name right before his Father's face and in His hearing. "They slay the widow and the stranger, and murder the fatherless, and they say, Jehovah shall not see, neither shall the God of Jacob consider."

These and other delusions that are fatal to happiness

and prosperity in any family constitute the basis of the fearful alienation of God's human children from their Father; a state of alienation that has existed ever since the serpent beguiled mother Eve in the garden of Eden. A family quarrel, alienation of children from their parents, and selfish hostility toward one another, indicate the most disgraceful and shameful state of things known on earth; but alienation from our heavenly Father is inexpressibly more shameful and wicked.

I have drawn this picture of the direful consequences of sin upon the sinner somewhat minutely and in pretty dark colors, but not half so dark as the facts warrant. Human language cannot describe the consequences of sin upon the spiritual nature of men and angels. Only the realistic experiences of the future will ever make them fully known to the lost soul itself. An intellectual conception of the agony of the lost soul may be obtained from the experience of our Savior in the garden of Gethsemane, when "Jehovah laid on him the iniquity of us all." This was the agony that was crushing the life out of Him, when "his sweat became as it were great drops of blood falling down upon the ground." It was the certainty that, under the crushing weight of this agony, immediate death would prevent the fulfilment of the prophecies, His own included, concerning the manner of His death by crucifixion, that led to the prayer, Luke 22:42, "Father, if thou be willing, remove this cup from me:" to which Luke adds, verse 43, "And there appeared unto him an angel from heaven, strengthening him." Now let us read Hebrews 5:7, "Having offered up prayers and supplications with strong crying and tears unto him that was able to save

him from death, and having been heard for his godly fear;" more literally, having been heard from his fear; that is, having been heard and delivered from his fear. Hearing prayer often includes the answering of the prayer.

I have introduced and given this explanation of this incident for two reasons. First, as affording an idea of the condition of a lost soul, and, at the same time to correct what I deem to be very erroneous ideas as to the cause of the agony, and the meaning of the prayer. The idea that Jesus was "exceeding sorrowful, even unto death" in view of the cross which He well knew awaited Him, and which, as "a lamb slain from the foundation of the world," He understood before He left the heavenly world for His earthly life of labor, suffering, and death, cannot be true. Jesus was no coward. Other men went to the cross without any such life-crushing agony; why should He experience it? That the agony in the garden crushed the life out of Him is evident from what followed. When the cross was laid upon Him to bear it, as others did, to the place of execution, He manifestly broke down under it, for John says, "He went out, bearing the cross;" and other three evangelists agree in saying, that they compelled Simon of Cyrene to carry it. No one will claim for a moment that Jesus was such a weakling that the strain of the arrest and trial of the preceding night had so exhausted Him, while every one will admit that an agony that would cause blood to ooze from the pores of the skin as sweat would be very likely to have that effect. Another circumstance favors my exegesis. Three hours after He and the two thieves were crucified He was dead while the thieves were still living. The agony of Geth-

semane manifestly returned upon Him on the cross, when He exclaimed, "My God, my God, why hast thou forsaken me?" Thus His life went out; not by the hand of man, but because "Jehovah laid on him the iniquity of us all." This also accords with Jesus' own words, "No one taketh it (life) from me, but I lay it down of myself." The sacrifice of His life was just as fully a voluntary act as His coming into this world, and performing the works that He did, which makes the idea that his agony was the fear of death absurd and impossible.

The state of alienation described above simply means that every son and every daughter of our race, notwithstanding the exalted position they occupy in the ascending scale of creation, for reasons that I believe are not well understood, become sinful and rebellious against God—unfilial to their Father and disloyal to their King, and injurious to others and themselves, just as soon as they arrive at the age of accountability; "and so death passed upon all men, for that all sinned." How this state of things should come about in a government whose King is the Father of His subjects, infinitely wise and infinitely good, and whose subjects are created in His own image and likeness, is probably the most puzzling question that has ever confronted the human mind. The Scriptures declare the fact, and observation and experience testify to its truth; but in all ages men have stood confounded before the question, Why? For want of a more rational reason the leaders of theological thought and inquiry have, with great unanimity, laid the blame on Adam, as "the federal head" of the race. This theory, never satisfactory, has at length been exploded; but who has presented a better one?

Heredity has been suggested, and may possibly have something to do with it, but it is quite insufficient to account for all the phenomena. There is a better theory; and we must find it. When the true theory is found, it will of course be Scriptural; so, for a starting point, we will take,

Romans 11:32, "God hath shut up all unto disobedience, that he might have mercy upon all." This is an unequivocal statement of the universal disobedience of the race; and gives the reason for it. To head off the charge of partiality, God has Himself so created men that all shall need forgiveness, that He may have mercy upon all.

This will probably be a new thought to others as it was to me; and they will inquire, as I did, Is there anything in the constitution of man that corresponds with and confirms such a statement? God's laws are all parallel; and His works never conflict. If men are so constituted that they must, or will naturally, "go astray as soon as they are born speaking lies," let us find it.

In our study of the constitution of man we found that, in the development of the man from the embryonic state of infancy, first came the growth of the body; then the first indications of the mind; and that the indications of a spiritual life, which is necessary to a moral act, did not appear until some years later. By the side of this fact lay the statement of the apostle Paul, Ephesians 2:3, "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest;" also Romans 8:6, "The mind of the flesh is death." Now add the fact that in all moral agents the same act of the will oft repeated forms a habit that is

overcome with great difficulty, and that during all those early years the desires of the flesh and of the mind control the volitions of the child, and we shall find the following solution of our problem. Before there are any indications of moral consciousness, the will becomes so habituated to yielding to the "desires of the flesh and of the mind" that when the moment comes that a desire of the flesh stands over against an act of duty, the will yields to the desire of the flesh, and sin is the consequence. Thus every human soul is "shut up unto disobedience."

This is, I think, the scriptural and rational account of what men (not the Scriptures) have called "Natural Depravity." How far this circumstance may go in extenuation of guilt when a child first reaches the line of moral accountability, I cannot tell; nor is it necessary that we should know. Of one thing we need be in no doubt. When a disposition to disobey its parents manifests itself, we may know that the child has reached the point where desire and duty meet, and where accountability commences; and that desire is claiming the mastery. Now let parents be alert. A single transgression is a light matter, compared with a confirmed sinful habit, that may, if allowed to grow, so enslave the soul that regeneration may be impossible. The thing to be most feared in this life is incorrigibility, which is a fixed determination not to repent—the only unpardonable sin—the sin against the Holy Spirit. To head off such a state the earliest and most effective means should be employed. Of all the responsibilities of parentage this is the greatest, the weightiest. I hope, therefore, that I may be pardoned if I make a few suggestions.

Of first importance to this end is the earliest possible observation of the beginning of spiritual life. This will not be a difficult thing to do since before those indications may be observed, the child will be able to understand what is said to it, and also able to talk. Parents who are alert on this point have found very young children attentive to and intensely interested in instruction respecting God, prayer, and what is right and wrong. They have also found that children often exhibit wonderful intelligence in comprehending the meaning of such instruction; and marvelous results have often been realized upon the lives of such children, both in their youth and during their whole lives. It is not enough for even religious parents to *bring* up their children. God's instruction is, "*Train* up a child in the way he should go, and when he is old he will not depart from it."

There is not a deformed fruit tree in your orchard that might not have been made well formed and beautiful by training. There is not an unsightly, unsymmetrical ornamental tree on your lawn that might not have been made symmetrical and beautiful by training. There is not a crooked tree in the forest that might not have been made straight by training. There is not a bad man in the world who might not have been made a good man by training. Every bad man and every bad woman in the world proclaims wherever he goes, My parents neglected to train me up in the way I should go. They are "epistles known and read of all men."

Such is the beginning and such the first experiences of a human life. As soon, however, as this point is reached another important fact comes to the front, that makes the actor fully accountable for every deliberate

and intelligent choice. It is the fact of individual moral agency. Just when this commences it is difficult to tell. For many years children are so completely dependent upon parental care and instruction that parents are justly more accountable even to God for the conduct of their children than the children themselves. This fact is intended to impress upon the minds of parents their duty to instruct their children, even at this early age, in ideas of right and wrong; and impress deeply upon their minds that they must not do wrong. This is the first moral lesson to be taught and learned. The next is that it is wrong to disobey their parents. Though there may be cases where "The rod and reproof give wisdom," I fully believe that reproof administered in this manner, with devout prayer to God for His blessing upon it, will effect more and better results than the rod. When these two lessons are faithfully impressed upon the mind of a child, it becomes an easy matter to teach it, in a general way, what is wrong. Of all the responsibilities of parentage, this is the greatest, the weightiest, and at the same time, the easiest to be met. Such are the intimate relations of parent and child that, at this age, opportunities are constantly occurring to say to the child, That is wrong; you must not do wrong; and to commend it for doing something right; thus restraining it from doing wrong, and encouraging it in doing right.

CONSCIENCE

This seems to be a natural and appropriate place to give a psychological account of Conscience that I think the world needs, and has been long enough without.

Conscience and Consciousness are philologically the

same. They differ only in this:—Conscience is the name of a particular fact in the larger field of Consciousness. The psychology of Conscience, as I read it in my own experiences is this:—

1. That I should not do what I think is wrong is an intuitive affirmation of the Reason; a permanent fact in Consciousness.

2. What is right and what is wrong is an affirmation of the Judgment to which each person arrives independently, as the result of instruction, experience, or reflection.

3. Acts of the Will are also facts of Consciousness.

4. These two facts—the intuition of Reason that I must not do what I judge to be wrong, and the judgment I have formed as to what is right and what is wrong, lying side by side in the field of Consciousness, furnish a rule by which I judge whether an act of either another or myself is right or wrong.

5. This rule will be different in different individuals, as they are differently instructed; and may be different in the same person at different times. This statement needs no argument or illustration.

6. An act of the Will of which moral character may be predicated also becomes a fact in Consciousness; and its agreement or disagreement with the Rule of Right is noted by the judgment.

7. The decision of the Judgment that the act of the Will agrees or disagrees with the Rule of Right is followed by an emotion of pleasure or pain, also in the field of Consciousness. This is what we call Conscience.

8. Conscience, then, is an emotion of pleasure or pain in Consciousness, resulting from the joint action

of the Judgment and the Will as related to the Rule of Right. Hence it is not a faculty, but the product of a psychological process.

9. There are four conditions under which an act of Will is adjudged to be right or wrong by my Rule of Right.

(1.) When the act of another person is in conformity with my Rule of Right, my Judgment recognizes the agreement, and pleasurable emotions arise in my Consciousness. This is my approval of the act, but not Conscience.

(2.) When another has done what violates my Rule of Right, my Judgment pronounces the disagreement, and emotions of regret, grief, pity, or indignation follow. Still this is not Conscience. I am not accountable. It is not my act.

(3.) When I have willed an act in conformity with my Rule of Right, my Judgment affirms the agreement, and peaceful, joyful emotions arise. This is an approving Conscience.

(4.) When I have violated this Rule, my Judgment affirms the disagreement, and I experience mortification, shame, guilt, condemnation, remorse. This is an accusing Conscience.

The philosophy of this condemnation is this:—The Rule of Right, formed by the joint action of my Judgment with the Intuition of Reason, has been violated by an act of my own Will. There is discord in my soul. Reason and Will are at war; and Consciousness, lying between them and accessible to both, is the field of conflict. At war with myself, how can I have pleasure; much less joy and happiness. "There is no peace to the wicked."

As to that wonderful question, "Is Conscience an infallible rule of conduct?" let me say, If you want to know whether a contemplated act would be right or wrong for you to do it, ask your Consciousness whether it would accord with the Rule of Right recorded there, and you will, if sincere in your question, receive an answer that it will be perfectly safe for you to follow.

CHAPTER XII

THE FATAL CHOICE

WE have seen how we, as members of the human family, are "shut up unto disobedience;" but an inquiry may arise whether the case was the same with our first parents. Whether it was or not we may not be able to tell. The circumstances under which they fell are given to us, and that is quite sufficient. When Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul, though he was complete in all his physical, mental, and moral capabilities, he had no moral character. He had made no choices between right and wrong. He was not holy, as has been taught by theologians; nor was he sinful—he was simply innocent. We have seen also that moral choices can be made only in the presence of an alternative. One must be situated so that he must choose to do that which is right or that which is wrong. This in a government necessitates a law, or at least a command, positive or negative or both—thou shalt or thou shalt not.

This necessity was met, in their case, when "Jehovah God commanded the man. saying, Of every tree in the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the

day that thou eatest thereof, thou shalt surely die." (Genesis 2:16, 17). Here was the necessary alternative. They could eat of the fruit of that tree, or they could let it alone. Their freedom of choice is made known to them in the statement, "Of every tree in the garden thou mayest freely eat." This was not permission, but the simple announcement that their freedom of choice would not be interfered with: thus placing the responsibility of their choice entirely upon themselves individually. So far as their ability to choose was concerned they could eat of the fruit of this tree as freely as of the fruit of any other tree in the garden; but they were forewarned that the consequences of eating of that tree would be death. "Thou shalt surely die."

How did it happen that they did not pray, Father help us now? Ah, they were ignorant, inexperienced and inquisitive. Created with an instinct for knowledge, development, curiosity was as keen as it is to-day. "And when the woman saw that the tree was good for food (palatable), and that it was a delight to the eye, (pretty), and to be desired to make one wise (as the serpent-devil had told her), she took of the fruit thereof and did eat; and gave also unto her husband, and he did eat (Genesis 3:6). The fatal choice was made. It could never be recalled. They stood before their Father ashamed, condemned, afraid; before their Sovereign, rebels against His government. The great rebellion was commenced.

There is yet one more question about which I want to say something before closing this chapter; one that has perplexed casuists for ages. It relates to

THE ORIGIN OF EVIL

Taking the above example for our study, since this was the beginning of evil in this world, let us find the exact point where the current of human life was diverted from the channel in which it was designed to run, and in which it might have run just as well as to have run where it has. Our first inquiry will be, What is the evil that had its origin in this transaction? The answer I receive to this question is, "Death." No! Death is an evil, but it is a resultant not a radical evil. The origin of evil must be a cause not an effect. Death is the wages, the consequence, the effect of sin as a cause. What, then, is sin? Sin is an act of the free will. It is choosing to do wrong, instead of doing right. It is voluntary disobedience of a precept or law, wise, loving, and absolutely necessary to the highest condition of well-being and happiness, where obedience is required.

"Thou shalt not eat thereof" was the occasion, not the cause, of the disobedience. The command was no evil. It furnished the opportunity to obey as well as to disobey; and had they chosen to obey, the result would have been the highest good of their being; namely, happiness and strength of moral purpose; and incalculable good to the whole human race. It would not necessarily have prevented their posterity from sinning; but it would have been an example that could not have been without great influence throughout all time.

Note again, the evil did not originate in the fact of the free will, but in the wrong use of it. The right use of free will is the means of happiness. There can be no happiness without it; and there can be no moral

evil without the misuse of it. The free will of God, of His Son, of the holy angels, of the saints in heaven and on earth, is not the cause of evil to them or to any one.

The Origin of Evil, then is an act of the Free Will of a Moral Agent choosing to do wrong instead of choosing to do right.

Perhaps some of my readers are saying, "You have made no mention of a very important circumstance connected with the fall of our first parents. Eve was tempted by the serpent, and Adam was tempted by her." Very true; but the serpent had no power to compel her choice; neither had she any power to compel Adam's choice. No one was accountable for the choice he made but himself. Temptation is not sin; neither is it an excuse for sinning. No amount of temptation can justify sin in any form. Even the potent influences of heredity furnish no excuse for any crime, or any violation of moral right. "So, then, each one of us shall give account of himself to God."

The fact, however, that man had a tempter shows that evil had its origin before that. Where, then, did it originate? I answer, Where should it originate but in heaven? Opportunity to do right is opportunity to do wrong, whether in heaven, earth, or hell; and the stronger the inducement to do right, the greater the guilt of doing wrong. On the other hand also, the stronger the temptation to do wrong, the greater the virtue of doing right. The first sinner was an angel; and when he sinned he defied all the influences that could either restrain him from sinning, or reclaim him after he had sinned. This is the reason no effort has ever been made to redeem the fallen angels. They were incorrigible from the beginning. Divine mercy, pa-

rental love can never reach them, to move them to repentance. They are lost.

One thought more. Some of my readers may think, That must have been a very defective form of government that results so disastrously to its subjects. Nay, verily! This is the only form of government ever devised that is wisely, intelligently, and perfectly adapted to ensure the broadest development, the highest good, and the largest measure of happiness possible to rational, intelligent beings, made but little lower than God. In fact, this very state of things furnishes the occasion for a grander display of fatherly love, and a larger measure of ineffable happiness, than could in any other manner have been exercised by the Father, or experienced by His children. "O, the depth of the riches, both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

CHAPTER XIII

SUBDUING THE REBELLION

THAT this rebellion, great and universal as it is, will be conquered, no believer in God can doubt. That God knew before He created man just what would occur, and just how He would meet every exigency, is surely believed by nearly all who profess to be loyal subjects of His kingdom. Here, then, is another field of inquiry, that should be carefully and diligently traversed, in order that its important and instructive lessons may be helpful to us in our efforts, as God's "fellow workers," to restore order, harmony, love, and loyalty to this rebellious and unhappy world.

Means for the accomplishment of this end, the restoration of moral order and loyalty in the Kingdom of God, were undoubtedly inaugurated immediately after the grievous sin of our first parents; and every eon of time that has numbered its passing years since, has been characterized by some feature of the progressive work. To find the full meaning of the succeeding ages, from the beginning to the present time, would be an undertaking too great to be commenced at the age of ninety-two; but we hope to suggest an outline that may prompt some younger and more competent inquirer to the discovery of the deep, ulterior meaning of all God's methods of dealing with both individuals and nations, as

having this end directly and constantly in view: for be assured all of God's dealings with the children of men must be studied from this view-point to be understood.

Our Father-King, as the most efficient means of growing souls for great and inconceivable work in a future world and life, has employed methods from the beginning, perfectly adapted by infinite wisdom and goodness to this ultimate end. These methods are hidden in the history of our race, that the highest capabilities of the human mind may reach their broadest development in finding them; and the noblest traits of moral character may be cultivated in their employment as means and influences for the glory of our King and the establishment of His Kingdom—the reign of righteousness, holiness, and happiness, upon the earth.

That remedial measures would be immediately inaugurated is evident from the curse He pronounced upon the serpent immediately after the fatal work was accomplished. "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). This may be considered also a prediction of the final outcome. When a serpent's head is well bruised it is at least incapable of doing harm.

I take up this examination of the ages on the hypothesis that, since I find evidence of unity of design in all the handiwork of both God and man, from the most insignificant fact or rule of action to the mightiest undertaking of either; and since the history of the human race is so clearly divided into periods differing widely in their general aspects and trend; and since this is God's world, and He is managing it in the interests of His kingdom; there must be evidences of a

divine purpose in the history of each period, bearing directly upon the ultimate end for which all things were created: which end can never be realized until the great rebellion is subdued, peace and order established in righteousness, and the kingdoms of this world be brought into loving, loyal harmony with the Kingdom of God. In this study we hope to find at least the leading lesson that each age was divinely intended to teach.

THE FIRST PERIOD

The first period, from Adam to Noah, was plainly designed to teach all succeeding generations what men would become if left to themselves. From what can be learned from the Scriptures there seems to have been no effort to restrain men, during that period, from the gratification of their desires in their own way. Adam and his immediate descendents knew something of God, but to what extent their knowledge influenced their conduct we have no intimation. The last personal interview of God with any of them was His calling Cain to account for the slaying of his brother Abel. In Genesis 4: 26 we read that, at the time of the birth of Enosh, son of Shem, and grandson of Adam, "Then began men to call upon the name of Jehovah," but this rendering is disputed, and there is no agreement among the best Christian exegetes as to its meaning. In Genesis 5: 24 we read, "Enoch walked with God; and he was not, for God took him;" but there is not a hint that any form of worship was practiced during that entire period of sixteen hundred and fifty-six years.

One thing seems certain; the people became degraded to the very lowest condition possible to human beings. The record says, Genesis 6: 11, 12, "The earth was cor-

rupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth." What can such language, under such circumstances, mean, if not that they knew nothing about God? As I understand it, they had no form of worship; there was no recognition of the marriage relation; no family restraints; no social or civil order. They fought one another like wild beasts; and they were more sensually corrupt than brutes; for nature imposed no restraint upon their lusts. If the shocking condition described by the apostle, Romans 1: 24-27, was ever true of any people on earth, it was certainly true of the inhabitants of this godless period.

Having reached this extreme of pollution and violence, and revealed to coming ages the consequences of forgetting God and being abandoned of Him, they were utterly irredeemable; fit for nothing but to be destroyed.

At this time Noah came upon the stage. By what means he became acquainted with God we are not informed. He "walked with God," and became "a preacher of righteousness." To him God made known His purpose to "destroy man from the face of the ground," and instructed him how he and his family might be saved.

THE SECOND PERIOD

The second period, from Noah to Abraham, commenced when Noah and his family came out of the ark. Observe now Noah's first act after he found himself once more on dry land. "Noah builded an altar unto Jehovah; and took of every clean beast, and of every

clean bird, and offered burnt offerings upon the altar" (Genesis 8:20). This is the key to the lesson of the second period. As we have seen, before the close of the first period all idea of God and of worship was lost. The solemn lesson of the consequences of forgetting God, made emphatic and impressive by its tragic consummation, could never be obliterated from human history. Its indelible record was engraved in the face of the earth, and would be read and remembered to the end of time. The time had come for the human family to be taught the importance and necessity of worship, without which the spiritual nature of man, that distinguishes him from the brute, allies him to his Creator and Father, endows him with a life that is endless and capable of unlimited development and progress, and makes him a moral agent capable of great responsibilities and happiness, cannot be cultivated and developed.

From that time to the present all men have worshiped. Not a nation, tribe, or people has been found since, that had no form of worship. Individuals have been found, and may be found to-day, in the midst of the most devout Christian communities, who, though not destitute of an intellectual knowledge of God, are practically as godless, thankless, and almost as bestial as were the antediluvians; but no country can be found upon the face of the earth that has no form of worship.

WHAT IS WORSHIP?

The primary idea of worship is the recognition, on the part of the worshiper, of a person superior to himself, possessing abilities, or traits of character, for which he has an instinctive admiration. Such a person challenges, intuitively, the esteem; and receives, in a

greater or less degree according to the superiority recognized, his profound respect, deference, honor, reverence, adoration.

When these characteristics are associated with blessings received from the superior, there arises, in addition to a sense of inferiority, dependence, admiration, reverence, a desire to be like him, and an emotion of gratitude, prompting an expression of thankfulness; and, when under a sense of want, need of help, insufficiency, there is an instinctive prompting to ask of the superior the things wanted. All this is in the constitution with which the Creator has endowed every human being. These are the elements of the human nature that constitute the basis of his moral and religious instincts: characteristics that differentiate the human race from everything else that is possessed of animal life; and the conscious and voluntary recognition of this attitude of mind, and the outward expression of the acts, to which these instincts prompt, is worship. It may be subjective and silent; or it may be objective, expressing itself in either word or action, or both.

Being deeply impressed, by divine illumination as well as by the extraordinary experiences through which he had passed, and his miraculous escape from the annihilation that had overtaken the rest of the race, Noah set about establishing a new order of things by both precept and example. He was a preacher of righteousness, and devoutly worshiped the supreme personal Jehovah, though he did not know Him by that name.

It is reasonable to presume that the regular worship of the living God was practiced for a long time by Noah's descendents, and that its decadence was grad-

ual; but the "natural depravity" of the human heart, so universal still, and so potent in leading men to forget God, must have been at the summit of its power at that time, if there is any meaning in the word heredity.

Although Noah succeeded in impressing the necessity of worship upon his descendents so effectually that it has been a permanent living principle in the life of the race ever since, so meager was their acquaintance with God, and with His methods of educating and developing the race, it was much easier for them to suppose that the intelligence that so manifestly presides over the forces of nature was inherent in the objects themselves, than to carry their research and reasoning farther into the unseen, and find it in the personal, living, and immanent God whom we know and recognize in that connection. Hence we find that, although the conscious necessity of worship remained ineradicable, they "became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things." Thus men fell into the habit of idolatry: not only worshiping images of men and other animals, but also, doubtless because of the benefits received from them, and a sense of gratitude for those benefits, the sun and moon and the forces of nature, until every useful object became a god.

It is worthy of remark at this point, that the highest form of idolatry is the worship of ancestors and rulers. Men stand next to God; "made but little lower than God."

If the Bible account of this period is not sufficient,

consult the early history of China and Egypt. Both of these nations had their origin in this period. It is evident, then, that the lesson of this period, as an advance step in God's progressive plan of conquering the great rebellion, was the necessity of worship.

THE THIRD PERIOD

The third period, from Abraham to Moses, is called the Abrahamic Period. The race having learned, in the progress of its education, the necessity of worship, the next question would naturally be, What should be worshiped? Their method of determining what god was able to render them the greatest service seems to have been by the issues of battle.

The descendents of Noah were soon divided into different families or tribes, each devoted to its own interests. Their form of government was patriarchal. Their occupations were mostly tending their flocks and herds, and raising small crops of grain, sufficient for the needs of the tribe. Not much traffic in those days. For pastime and amusement, and as a test of their fighting qualities, they engaged in predatory excursions upon their neighbors. (Fighting always has been and still is a favorite pastime for barbarians.) Nothing was sure to the tribe to which it belonged unless they were able to defend it. In these contests both parties went out in the name of their gods; and the winning party gave its god or gods the glory, as being the mightier.

These were the circumstances when it pleased God to reveal Himself as incomparably superior to all other gods, for which purpose He chose out from all others

a single man, without notoriety as being the head of a tribe, and "Said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation; and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed" (Genesis 12:1-3).

Here was an opportunity for Abram to become distinguished in the very line of the highest ambition of the time; but could he trust the extraordinary promise? In what manner God "said" this we do not know. It is not said that God "appeared" unto Abram at this time. Was it a dream? Was it a suggestion in Abram's mind, that haunted him day and night, until it assumed the form of a firm conviction, so impressive that he decided to follow it? He could have known but little, if anything, about God. There were no preachers, no prophets in Padan-Aram in those days. It was the most critical moment he, or any other man, had ever known. The success or failure of his whole life depended upon his decision whether to trust the flattering vision, or doubt its verity.

Let us bear in mind at this critical point of Abram's life that God was then, as He is now and always has been, both educating the race and developing individual ability and character. Abram was but a child, as compared with men of seventy-five at the present day; and as for moral character, probably he had never heard of such a thing. In both these he must be educated. Two conditions must be met before God commits large responsibility to any person. These are capability and

trustworthiness. Let us notice Abram's progressive education.

1. He ventures upon the suggestion. This is the beginning of faith. His father accompanies him as far as Haran, where probably Abram sojourned for some time. We read, Genesis 12:4, 5, "So Abram went, as Jehovah had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

This was a good beginning. Abram had shown his willingness to at least make trial of the promise. After giving him time to look through the land, we read, Genesis 12:7, "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him." Thus Abram passed successfully through his first testing, and gained his first victory and encouragement. Various experiences followed, including famine, an unfortunate but instructive sojourn in Egypt, and the division of the land between him and Lot; all in the line of discipline of his faith. For his encouragement Jehovah appeared to him from time to time, renewing His promise to give that land to him and to his seed; assuring him of great prosperity, and an innumerable posterity.

In his nomadic manner of life, Abram made several removals from place to place; and wherever he went "he builded an altar and called upon the name of Jeho-

vah." Thus his acquaintance with Jehovah increased, and he realized, as he could not at the first, that God who was leading him was vastly superior to the gods he had known in Padan-Aram.

2. Another test of Abram's trustworthiness was his wealth. "Abram was very rich in cattle, in silver, and in gold." This is a test that few, even at the present time, can pass safely through. "The love of money is the root of all evils." "The cares of the world, and the deceitfulness of riches, choke the word, and it becometh unfruitful." "I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." "Woe unto you that are rich, for ye have received your consolation." The usual attendants of riches are pride, self-dependence, self-indulgence, needless luxury, ease, extortion, covetousness, etc., all of which are forms of idolatry. Abram escaped them all, and attained in each case the opposite virtue. He broke away from idolatry in every form. His faith in the living God as an object of worship was complete.

3. Abram was a man of large authority, and yet no tyrant; a very extraordinary virtue in those days. At the time that Lot and all his possessions were captured by the five kings that made a predatory excursion through the region east of the Jordan, and conquered everything that opposed them, Abram was able to raise an army of three hundred and eighteen men, with which he conquered the five kings, and recovered Lot and all his possessions. So Abram was a king over the region where he dwelt. His refusal to take any reward for this distinguished service shows the generosity of his

heart, and a true Christian spirit. So, in this test also, his faith was triumphant.

4. The intimate acquaintance and familiarity with God to which Abram finally attained is beautifully shown in his pleading for the doomed city of Sodom, until he hoped he had reached a number of righteous that might be found in Lot's family, and save the whole city from destruction. He was disappointed in his expectation, but the incident is instructive and impressive. He was a growing man, both in grace and in knowledge.

5. The supreme trial of Abram's life related to the promise, "I will make of thee a great nation." Abram knew that this meant that his posterity would become numerous and powerful. He knew also that this was impossible so long as he had no son. This was perplexing, for he had but one wife, and she "bare him no children." So, after ten years of vain expectation, "Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, and gave her to Abram, her husband, to be his wife" (Genesis 16:3). This was in perfect accord with the low civilization of the times, though Abram, like Adam, was led into it by his wife.

The result of this bigamous arrangement was a son. This gave hope to Abram, and he cherished Ishmael with great love and care. But it was not according to God's plan that the lineage of the Savior of the world should be traced back to concubinage; so Ishmael was rejected.

At this critical moment, when Abram's faith seemed on the point of practical failure, "Jehovah appeared to Abram and said unto him, I am GOD ALMIGHTY; walk before me, and be thou perfect" (Genesis 17:1).

This was a new revelation, and a timely suggestion. Abram had believed in the god he had chosen as superior to all other gods with which he was acquainted, but the idea of an ALMIGHTY GOD had probably never entered his mind. This was the first time God had revealed Himself to any man as ALMIGHTY. Walk before ME is very emphatic. It referred directly to Abram's posterity who should inherit the promises made to him, and to the rejection of Ishmael as such.

This was undoubtedly a personal interview, and was very significant. Thirteen years had passed since the birth of Ishmael: years of just such family discord as might and ought to be expected in a bigamous family. Abram had had but little comfort, notwithstanding his joy in having a son on whom to stay his hope. Let us read Genesis 17: 1-8, "When Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am GOD ALMIGHTY; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name be called any more Abram (exalted father), but thy name shall be Abraham (father of a multitude); for the father of a multiude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the

land of thy sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."

To make His meaning still more definite, He adds, (verses 15, 16), "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (princess) shall her name be. And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her."

Thus the work of Abraham's education went on, his faith in God increasing at every step. He was now convinced that Sarah was to be the mother of the promised son, and of the nation that was to follow. His faith never faltered again on that point; but it was not yet perfected. His severest trial was yet in the future.

6. In due course of time Isaac was born. Hagar and Ishmael were soon disinherited. Isaac grew to manhood. Josephus says he was twenty-five years old when Abraham's faith had acquired sufficient strength to endure its supreme trial. "And it came to pass that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And He said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of" (Genesis 22: 1, 2). Without making objection, or even asking why, notwithstanding the command was so inconsistent with the promise on which he had rested so peacefully and confidently for fifty years, "Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which

God had told him" (Genesis 22:3); and proceeded to the carrying out of his instructions. Leaving the two young men at the foot of the mountain, he said to them, "Abide ye here, and I and the lad will go yonder; and we will worship and come again to you." Note that: *We* will worship and *come again.* What did he mean? Read Hebrews 11:19, "Accounting that God is able to raise up, ever from the dead." There is faith that may well be called sublime.

That he fully expected to slay Isaac is evident. "Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in hand the fire and the knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold, the fire and the wood; but where is the lamb for a burnt-offering? and Abraham said, God will provide himself the lamb for a burnt-offering, my son: so they went both of them together." Another touch of sublime faith! and how wonderfully it terminated! God did, indeed, provide Himself a lamb. "They came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes and looked, and behold, behind him a ram caught in the thicket by his

horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son" (Genesis 22: 9-13).

Where, in the whole range of human events, will you find a more perfect illustration of the saying, "Facts are more wonderful than fiction?" If the whole transaction had been prearranged, the actors could not have performed their parts more fittingly or more perfectly than it was done. There is no other way of accounting rationally for the story itself, than that the several incidents transpired, under divine management, just as here related; and a record of the same made at the time by Abraham himself, which was subsequently compiled, together with other family records, by Moses, for the use of Abraham's posterity—the children of Israel.

The great lesson of the Abrahamic age was complete. Abraham reached the very summit of faith in Jehovah as the ALMIGHTY GOD, with whom no other could be compared; and that fact has been held sacredly and without a shadow of doubt by all the loyal subjects of the Kingdom of God ever since.

"BE THOU A BLESSING"

There is another lesson found in this period to which I have never seen or heard even an allusion—a lesson that can hardly be considered secondary to the one just considered. It is found in God's first message to Abraham, Genesis 12: 2, "Be thou a blessing." The probable reason why the significance of this precept has attracted no attention is found in the faulty rendering in the version of 1611. The Revision of 1885 is the first to give this rendering: in doing which the revisers have done the world a service of inestimable importance.

These words contain the first intimation found in the Scriptures—the first ever given to the human race, of the universal human duty of doing good to others.

The influence of this precept over the life of Abraham is very observable. We have referred to the prevalence of robbery, predatory excusions, in those days—the perfect absence of regard for even the rights of others; to say nothing of doing others good. Now observe, in all Abraham's history there is not an instance recorded where he committed a wrong or infringed in any way upon the rights of any other man. There are, however, several instances where his conduct reveals his purpose to obey this precept. The favor he always enjoyed with his neighbors is very significant of this fact. When Abraham wanted a burial-place for Sarah, and said to the children of Heth, among whom he had spent more than fifty years, "I am a stranger and a sojourner among you: give me a possession of a burial-place among you, that I may bury my dead out of my sight," the answer they gave him showed the estimation in which he was held by them; "And the children of Heth answered, saying unto him, Hear us, my lord: thou art a prince of God among us: in the choice of our sepulchers bury thy dead" (Genesis 23: 4, 5). Thus the daily life of Abraham was one of the crowning exhibitions of his faith. He dared trust the ALMIGHTY GOD for worldly prosperity, without resorting to the selfish methods of the times in which he lived; and also for defense from hostile depredations from others. There is no record of enmity or disregard of his rights ever being shown against him by any people or individual. In the exercise of his sublime faith he found it possible to "live in peace with all men." It is also

worthy of note that the altruistic spirit so manifest in him was appreciated and reciprocated by the heathenish people among whom he lived. He must have done some missionary work among them. Surely, it is well that he should be called "The Father of the Faithful."

CHAPTER XIV

SUBDUING THE REBELLION—CONTINUED

THE next period, the Mosaic, commencing with God's personal interview with Moses from the burning bush, and extending to the commencement of the public ministry of our Savior, is fraught with many lessons, all of them preparatory for that ministry, and for the dispensation that was inaugurated by it.

As students advance with their education, studies multiply in number, and the problems to be solved become more difficult. The world, at least God's chosen people, had, at length, reached a stage of advancement that enabled them to receive practical object-lessons in the study of the details of God's plan of salvation; that is, His method of subduing the great rebellion, into which the whole human race had fallen.

1. The first significant event of this period was the revelation to Moses from the burning bush of God's personality and His personal name Jehovah, in such a manner as should make the fact positive, indisputable, unquestionable, for all future time. How this was accomplished is treated at length in Chapter I.

This revelation laid the foundation for the reformation of the entire world from every form of idolatry: a lesson that is but partially learned even at the present

day, and by the most enlightened and most Christianized of the earth's inhabitants. "Thou shalt have no other gods before me" is the hardest lesson to learn and obey ever given to the human race. It required nine hundred years of most faithful, persistent, and severe discipline, to cure the Jews, God's chosen people, to whom He first gave the commandment, of the worship of images, which is only one form of idolatry, and the grossest and most irrational of them all.

There is at least an appearance of reasonableness in the worship of rulers who are in authority, and of ancestors who have left a noble record for those who come after them. There is also some excuse, based upon extreme ignorance, for the worship of such objects of nature as are the media through which Our Father supplies the needs of His children. To minds that, at that time, were incapable of apprehending spiritual things; men on whose intelligence the reality of a personal, living God had never dawned, and who knew nothing of nature's laws, it is little marvel that the sun should be held in very high esteem as the source of light and heat; so essential to the very existence of animal life and vegetable growth; and also the moon, as a substitute for the sun in its absence; and the earth, as a wonderful mother from whose bountiful breast could be drawn abundant supplies for every necessity and comfort of animal life; and so on through the whole catalog; but, for the worship of senseless blocks of wood, or stone, or clay, or silver, or gold, there was never even an excuse.

The persistent idolatry of the Jews after they came out of Egypt is the most astonishing thing in their history, except the parts performed by God Himself. The

bondage in which they had been held, symbolical of the bondage of sin, had steeped their very souls in idolatry, and almost obliterated from every mind the last idea of the Almighty God—the God of Abraham and Isaac and Jacob. There were a few exceptions, of whom Moses and Caleb and Joshua were examples. Whether Aaron should be included in this list of exceptions is almost doubtful, in view of the readiness with which he complied with the demand of the people in the matter of the golden calf at Sinai.

2. The necessity of that strange journey of forty years in the wilderness was twofold:—first, that those who came out of Egypt, steeped in idolatry that had been growing upon them for two hundred and fifteen years, might die, and not carry their idolatrous habits into Canaan; and secondly, that a new generation might be raised up, who knew nothing but dependence upon Jehovah, for the supply of all their daily necessities; that, if possible, there might be no tendency to idolatry among them. Deuteronomy 8:3, 4, "He fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread alone, but by every thing that proceedeth out of the mouth of Jehovah doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, those forty years."

One would suppose that the knowledge of a living, personal God, inculcated in such an impressive manner, and re-enforced by the command, "Thou shalt have no other gods before me;" and made real by frequent personal interviews, would have rendered further instruction and discipline in that matter unnecessary for all time and all people; but the pitiable story of that peo-

ple, and the condition of the world to-day, reveal very different results. It required nine hundred years more of instruction, discipline, and severe chastisement, involving the utter annihilation of ten of their twelve tribes, and the merging of the two that remained (Judah and Benjamin) into one, and seventy years of slavish bondage of the remnant in Babylon, the whole re-enforced, from the beginning to the end, by the most loving, parental solicitude and pleading of the Father. by the mouth of His prophets, accompanied by the most extraordinary promises of divine favor, prosperity, and exaltation among the nations, on condition of obedience; and assurance of the most disastrous consequences of disobedience; to impress upon their minds the meaning of that first commandment.

At the close of the Babylonish captivity only a pitiful remnant of the multitudes of Israel was left to return to Jerusalem, and save the whole nation from utter annihilation; but they returned thoroughly cured of idolatry, so far as the worship of images is concerned.

3. Deliverance from bondage. There is no part of the history of God's ancient people more significant in its symbolic meaning than this. As already noticed, their bondange symbolized the bondage of all who are "in the gall of bitterness, and in the bond of iniquity." This is an important lesson for those who think it is such an easy thing for men to become Christians that they do not know when their "bond of iniquity" was broken, how it was broken, nor even whether it has been broken; which is pretty good evidence that it has not been broken.

In describing the deliverance of the children of Israel from their bondage, Moses appeals to them on this wise.

Deuteronomy 4:32-34, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes?" A few of the particulars of that deliverance must be noticed.

a. The unconquerable and persistent determination of Pharaoh not to let the people go. How fitly this represents the persistent efforts of our archenemy to hold in everlasting bondage those who would "recover themselves out of the snare of the devil, having been taken captive by him unto his will." He who anticipates an easy victory over sin entertains a very dangerous error: and he who expects to be released from that bondage without divine grace and help will remain a bond-slave of the devil so long as he indulges that expectation.

b. No less observable is the treachery of Pharaoh. Ten times, overcome by the plagues that Jehovah visited upon him, he promised to let the people go, and ten times he treacherously refused to keep his promise. Satan himself could hardly show greater treachery than that, except in the number of repetitions.

c. The blood. Passing over minor details for the present, each of which doubtless has its signficance, we

shall note simply the utility of the blood in this transaction, as it appears on the face of the record. Its symbolic meaning will be treated later.

The requirement was that households, or adjoining neighbors, should be gathered into separate houses in such numbers as might be able to consume at a single meal an entire lamb; and that the lintel and side-posts of the door of each house where companies or families were gathered should be smeared with the blood of the lamb that should be slain for the meal that was to be eaten within. The object of the blood upon the lintel and posts of the door is stated, Exodus 12:13; "The blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt." Another object incidental to the occasion, is easily inferred; namely, that they might have a good, hearty meal, on which to commence their perilous and tedious journey.

d. The next particular that must not be omitted is the miraculous manner in which they were enabled to escape from the land of Egypt, and the vengeance of Pharaoh's pursuing host and power, by crossing the northwest arm of the Red Sea. After making all possible allowance for the employment of natural forces and circumstances, some of which were evidently employed, there still remains abundant evidence that the whole wonderful event was affected by the direct overruling hand of Jehovah.

As the very highest authority among men on this subject, I quote the following paragraph from an extraordinary work by Professor G. Frederic Wright, D. D., LL. D., Professor of Harmony and Science and Revela-

tion in Oberlin Theological Seminary, published 1906, entitled "Scientific Confirmations of Old Testament History;" a work with which every minister of the gospel and every Bible student should be familiar. On pages 113, 114, we read, "A mediate miracle. In analyzing the miracle, we need not trouble ourselves with the task of determining the exact point at which the immediate agency of God enters into the chain of natural causes, to direct their action to the accomplishment of this specific purpose. Some would prefer to think of this physical phenomenon as foreordained from eternity; the causes which would lead to it having been incorporated into the original creation. But even then we cannot regard as accidental the conjunction of this foreordained effect with the operations of the children of Israel on this particular day. It was by divine forethought that the line of march of the children of Israel led them to this point at this particular time; and that Moses was able to inspire them with confidence to take up their march when he should stretch out his rod over the retiring waters. Such a conjunction of vast physical forces coming to the relief of a people in their dire necessity has in it all the marks of design which the human mind needs, to connect the event directly with the will of God.

"But we are not shut up to this single explanation of God's relation to the event. The men of science have no formula by which they can eliminate God from direct activity in so controlling the forces of nature as to bring about new combinations and new results, as the exigencies of history and the action of man's free will may require. It is easy for God, and no more inconsistent with what we know of the laws of nature,

that He should start a storm which should be far-reaching in its influence, as that man should blow a bellows to dust his mantle or kindle his fire. Science has no final word for the question which here meets us. This strong east wind may have been as directly aroused for this occasion as is the puff of our own breath with which we warm our fingers or cool our porridge. In both cases the action of the powers of nature is modified and diverted to the accomplishment of specific purposes which nature alone would not have accomplished."

This view of this wonderful event is the result of personal study of the locality, of the forces of nature as there exercised, and of the history as recorded in the Word of God, by a man who stands second to no man living or dead, in that particular branch of science, as connected with Biblical interpretation. It is also characterized by safe and sane common sense.

4. The next lesson of this dispensation to which we wish to call attention is the immanent providence of Our Father in supplying the wants and directing the affairs of His family. This lesson is taught in the marvelous manner in which He gave them water from the rock, fed them with manna, gave them laws civil and spiritual, fought their battles for them, and gave them finally the inheritance He promised to Abraham and his seed centuries before. Given to His people at that time, like all the lessons given to the world in the past, it is for us just as much as it was for them. What does it signify?

"Ye are God's husbandry" (Greek, tilled land). This is God's world, and He is cultivating it, "according to the good pleasure of His will," just as the farmer works his farm. In either case the fact that there are weeds,

destructive insects, unfavorable circumstances, difficulties to be overcome, does not hinder the progress of the work. The largest factor in all the affairs of this world, whether of nations or individuals, is God. The history of nations is more really the record of the dealings of God with them than of their dealings with one another; and the same is true in the history of individuals. "Man proposes, but God disposes." It is a lesson that the world is slow to learn, but it is understood better to-day than it was by the Jews when they were passing through the wilderness. When we study life from the view-point of Our Father, and recognize the Father's love and providence, and sovereignty in the management of the family, and fall in with His plan, and cooperate with Him in everything that will promote the highest good of the entire family, we shall learn how to live, and how to promote our own highest good, and our prayer, "Thy will be done on earth as it is in heaven" will be answered.

In the history of this people, as recorded at the time by Moses himself or by his Secretary of State, it is continually stated that Jehovah did this, and Jehovah said that; recognizing Jehovah as the superintendent and executor of all their affairs. This is the only way to write history truly. Behind all the conduct of men, in national, social, commercial, and religious affairs, is the superintendence of God's providence over all the affairs of all men, at all times. Nor does this superintendence interfere with the free agency of each individual. He deals with all just as their attitude toward Him requires of a loving Father, who lives for the highest good of His family. Read Psalms 18: 24-26, "Jehovah hath recompensed me according to my righteousness, accord-

ing to the cleanness of my hands in his eyesight. With the merciful thou wilt show thyself merciful; with the perfect man thou wilt show thyself perfect; with the pure thou wilt show thyself pure; and with the perverse thou wilt show thyself froward."

This is the great fact that should be kept in mind in all our efforts to be "God's fellow workers." It is only when we cooperate with Him that "our labor is not in vain in the Lord." This is also the meaning of our prayer, if we use intelligently the words that Jesus has given us, "Thy kingdom come, thy will be done, as in heaven so on earth." This is the attitude to which the whole world will be brought, when "every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father;" and "the kingdoms of this world become the kingdom of our Lord and of his Christ."

This is one of the lessons that the world has yet to learn; and it is fully time that at least those who have professedly submitted to His authority, and professed their filial love and loyal obedience to Him, understood and observed the fact more perfectly than they do. Among all the fine sayings of Shakespeare, the best, the most weighty in its significance, is this: "There is a divinity that shapes our ends, rough-hew them as we will."

This great fact is, perhaps, more easily observed in God's dealings with nations than with individuals, though no more truthful, and scarcely more heeded. Sure I am that the people of this favored land, especially those who are in authority—legislators and executive officers—would conduct the affairs of our government very differently from what they do, if they remem-

bered and realized that "He changeth the times and the seasons: He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that have understanding: He knoweth what is in the darkness, and the light dwelleth with Him" (Daniel 2:21). This was true at the time Daniel uttered it; and it is just as true to-day. Let those who are entrusted with the affairs of this government understand this and heed it, and all will be well. No one doubts that it was the hand of Providence that founded this nation; that delivered it from the rule of Great Britain; that has prospered it and made it a great nation. Shall we now forget that the favor of God is just as necessary for the preservation of our liberties, and the perpetuation of our national existence, as it was in making us what we are? The following promises, quoted from Deuteronomy 28:1-8, are made to us as truly as they were to Israel; "It shall come to pass, if thou shalt hearken diligently unto the voice of Jehovah thy God, to observe to do all his commandments which I command thee this day, that Jehovah thy God will set thee on high above all the nations of the earth: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy beasts, the increase of thy cattle, and the young of thy flock. Blessed shall be thy basket and thy kneading-trough: Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Jehovah will cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way,

and shall flee before thee seven ways. Jehovah will command the blessing upon thee in thy barns, and in all that thou puttest thy hand unto; and he will bless thee in the land which Jehovah thy God giveth thee."

5. Another lesson that this dispensation impressed irradicably into the life, civilization, and religion of the world was the observance of one day in seven as a day sacred to Jehovah—a day of cessation from the ordinary wage-earning avocations of life, and of solemn convocation for the purpose of worship. Read Exodus 31:12-17, "And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep thy sabbaths: for it is a sign between me and you throughout your generations: that ye may know that I am Jehovah who sanctifieth you. Ye shall keep the sabbath therefore; for it is holy unto you. Every one that profaneth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done: but on the seventh day is a sabbath of solemn rest, holy to Jehovah: whosoever doeth any work on the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." Read also Leviticus 23:3, "Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation: ye shall do no manner of work: it is a sabbath unto Jehovah in all your dwellings."

We see from the above quotations from God's own

lips that it was His purpose to subserve one great end, of supreme importance to every human soul, by the employment of two very simple and pleasant means. The means are, cessation from wealth-producing labor, thereby recuperating overtaxed physical energies; and a "holy convocation," for a season of social worship; the object of both being a *sign*—a reminder—"that ye may know that I am Jehovah who sanctifieth you."

The great tendency of the world, in all ages even down to the present time, has been to forget God. One moment's thought will enable any one to see how perfectly the observance of the sabbath in the manner here prescribed is adapted to prevent this. No person, no people, will ever become heathenized, as the American people are becoming heathenized to-day, if they, no matter what their personal surroundings may be, sacredly, conscientiously, solemnly observe these two positive ordinances of Jehovah, to be kept "throughout your generations." Do no work on the sabbath, and go regularly to church, and you will not forget God.

On the other hand, No person who habitually disregards these requirements, either or both of them, can escape severance from the smile and favor of God, and from the sweet communions of His Spirit. Furthermore, in every case where such a course of disregard is pursued, actual heathenism, forgetfulness of God, will be the inevitable result; and this truth is being verified to an alarming degree by every grade of American citizens to-day, except, of course, those who lovingly, faithfully, habitually, obey both these commandments. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption: but he

that soweth unto the Spirit shall of the Spirit reap eternal life" (Galatians 6:7, 8). To make sure what the keeping of the sabbath holy includes, read Isaiah 58:13, 14, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, and the holy of Jehovah, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it." Now, my dear reader, for your soul's sake remember "the word of the Lord abideth forever." In all the history of the world God has never failed to keep His promises. Follow these instructions closely to the letter, and note the result.

The death penalty for disregard of this commandment may seem severe; but it is intended to symbolize the terrible fact that spiritual death is the sure result of disregarding it. "Remember the sabbath day, to keep it HOLY."

We might close this incident at this point; but since we are pursuing our studies from the view-point of "Our Father," and since it is right and proper that parents should give to their children reasons for their requirements, we deem it in order to inquire on what ground God bases His right to require this sacrifice of our time, when we may seem to need it so much.

It is not sufficient to say, He is our Sovereign, and has a right to require what He pleases, for no other reason than His own will in the case. That is not consistent with fatherhood, nor with the nature of a moral government. Despots may claim that "The king can do

no wrong;" but it is not true; and Our Father bases His requirements on no such claim. He says, "Come now, and let us reason together."

Neither is it sufficient to say, He has so created us that we need the rest; and that it is in our interest that He makes the requirement. That is true, but it is not sufficient. He wants us to pursue our inquiries further. He had a reason for so creating man, and He wants us to find that reason. He has made no requirement of any man, the reason for which He is unwilling we should know; and our interest demands that we find that reason just as imperatively as that we obey the precept. What is that reason?

There can be no moral character except under moral relations. All moral obligations grow out of, are based upon, moral relations. This is the ground of all rights, as well as of all duties. Moreover, in a moral government—a government of moral agents—no one, king or subject, father or child, has a right to anything, material, mental, or spiritual, for which an equivalent is not rendered in some form. On this fundamental axiom of morals is based God's right to everything He demands of us.

The logical ground, then, on which the command is based, to observe the sabbath in the manner prescribed, may be stated in this way: God says, "All time is mine. You may use six days of my time as you choose, remembering always your moral accountability for everything you do. To these days you shall have a legal right; but the seventh day I reserve to myself. In the exercise of your free agency, you are liable to forget me as the creator and owner of all things, and the most important factor in all your affairs; and imagine that

you are sole owner of all that I put into your possession as my steward. For this reason, to guard you against such an error, damaging and fatal to your own welfare and prosperity and happiness, I reserve sole right to every seventh day. Not a single moment of that day shall be yours, as the six days are yours. During the six days you do as you choose. I shall not interfere in any way with the freedom of your will during that time; but the seventh day I reserve to myself, and require you to recognize that fact in the manner I have prescribed. I will give you something to do, something to think about, that will yield you more profit than any employment you can devise; and give you more pleasure, more satisfaction, more happiness, than any form of pleasure-taking you can invent. Trust me now; follow my instructions: I am Jehovah, your Father-Sovereign. Obey me and it will be well with you."

Thus it will be seen that we have no more right to employ the hours of the sabbath day, or any part of them, for financial profit, or for mere pleasure, than we have to take money from a neighbor's pocket, or wheat from his granary; and the recognition of this fact and its faithful observance are of more importance to us than to Him who requires it of us. "He that sinneth against God wrongeth his own soul" (Prov. 8:36). Let every man beware that He does not "rob God" of His time, and that robbery prove his ruin.

6. On the same ground the Mosaic law emphasizes God's right to the tithe of all our increase. Lev. 27:30, 32, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. All the tithe of the herd or

the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah." Deut. 14:22, 23, "Thou shalt surely tithe all the increase of the seed, that which cometh forth from the field year by year . . . . . that thou mayest learn to fear Jehovah always." The logic of this law is the same as that concerning the sabbath. Psalm 24:11, "The earth is Jehovah's, and the fulness thereof." Psalm 50:10, "Every beast of the forest is mine, and the cattle upon a thousand hills." Haggai 2:8, "The silver is mine, and the gold is mine, saith Jehovah of hosts." Joel 3:5, "Ye have taken my silver and my gold, and have carried into your temples my goodly precious things."

Since these all belong to Jehovah, and we have need to use them, He says, "Make yourself perfectly at home in this world of mine. Use everything just as you choose. I make you self-determining stewards of the whole of it, but *only stewards.* I shall never relinquish ownership of a single square inch of the land, or a single hoof of herd or flock: and, lest you forget that they are all mine, you must pay me (not give me) one-tenth of all your increase (not income). You and I are partners in this business; and I am senior partner. I own everything, and furnish everything; you do the work, and take nine-tenths of all the increase; the other tenth belongs to me, as recognition of my ownership. It is my rent for the use of my land, my animals, my trees, my silver, my gold, my air, my sunshine, and my rain. Deal fairly and honestly with me now, and I will deal generously with you. I will cause your neighbors to be kindly disposed toward you; and buyers shall pay you good prices for your products; and I will cause prosperity to come to you in many ways that

you never suspect. But remember, Never claim a single cent of my share as your own, nor use any of it, under any circumstances, as capital on which to speculate, under the delusion that you will have more for me. I will open ways before you through which you may distribute it for the glory of my name, the suppression of the great rebellion, the bringing in of the glories of my kingdom; and it shall all finally be credited to your advantage and glory, both in this life and the life to come."

Dear reader, that is the way God is talking to you respecting the matter of tithing all the profits you make in the use of this beautiful and fertile world of His. Will it not be wise and profitable for you to listen, and heed every word He speaks? Believe God and try it. He is your Father.

We have selected the above six lessons as illustrations of the methods God employed at that period of the progress of the race to instruct, develop, educate the race. Doubtless every particular event of that entire dispensation, and the periods that preceded it, was symbolic of some law, some experience, some doctrine, of the Christian dispensation in which we live; showing also how God, as an instructor, has always adapted His methods to the condition of the people whom He would instruct. God's plan of saving men from sin—in other words, of completely subduing the great rebellion by winning His wandering children from their delusions and self-destruction back to filial love and loyal obedience through the self-denying example, miraculous works, superhuman wisdom and instruction, and unparalleled suffering in the garden and on the cross, of His "only begotten Son," which is the consummation of all the symbols employed, will be treated in the chapters that follow.

CHAPTER XV

THE CHRISTIAN ERA—ATTITUDE OF THE FATHER

SO LONG as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the day appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:1-5).

The human race had at length passed through its minorage, and reached its manhood. Through the educational discipline of the preceding ages, some minds had at length reached a stage of development that made the conception of the spiritual nature of God's kingdom possible; though no one, even then, comprehended that spiritual nature, until the divine Messenger, whom the Father sent to proclaim and teach it, had finished His work and left the world. No mention of the kingdom by prophet, seer, or historian, during all the preceding ages, had either expressed or suggested any other idea than that the promised kingdom would be of the same nature as the kingdoms with which they were acquainted, at the time the prophecies were

uttered. David's idea is found in Psalm 2: 7-9, "Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Isaiah's idea is found in his prophecy, 9: 6, 7, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness, from henceforth even forever. The zeal of Jehovah of hosts will perform this." In Daniel 2: 44 we read, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

David and Daniel express their idea of the nature of the kingdom in their representations of the means by which this kingdom will gain its triumph over other kingdoms. David says, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." That was David's method of subduing his enemies, and he knew no other. Daniel says, "It shall break in pieces and consume all these kingdoms." Isaiah's model of the kingdom is "the throne of David." Not one of them had Jesus' idea of the method of His conquest. He says, John 12: 32, "And I, if I be lifted up from the earth, will draw all men

unto myself." It is an important fact to be observed that, when Jesus commenced His ministry, there was not a man living who had the slightest idea of the spiritual nature of His kingdom. His declaration to Pilate, "My kingdom is not of this world," was an inexplicable mystery. When Pilate proposed to release him, the Jews objected, saying, "If thou release this man, thou art not Cæsar's friend." Even down to His last hour upon the earth His own disciples had not apprehended its nature; for they, at the time of His ascension, asked Him, "Dost thou at this time restore the kingdom to Israel?" manifestly having no other idea than that His kingdom was of a physical instead of a spiritual nature.

Our studies are from the view-point of "Our Father," and our intention is to find His view of all these matters if possible. When I can see the situation just as it existed in His mind at that time, and study His method of saving the world, as it is revealed to us in the life, teaching, suffering, death, and resurrection of Jesus His Son, I believe I shall be able to understand it as it has never been understood up to this time. With this end in view, we notice first, The effect this rebellion had upon the attitude of God toward this rebellious world.

We are all aware how rebellion affects the governments of this world; and the measures invariably taken by our rulers to suppress it, and "stamp it out." Armies are mobilized, equipped with the most destructive implements of war, and sent forth with orders to slay the rebels, destroy their homes, lay their cities in ashes, and make their lands desolate. In ancient times, after burning their cities they sowed the ruins with

salt to make the desolation complete. Well does God say, "My thoughts are not your thoughts, neither are your ways my ways. As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Poets and philosophers are agreed that the motherly element, as well as the fatherly, is found in the divine nature. "God is our Father and our Mother too." If there were any need of evidence of this fact, it surely may be found in the attitude the Father has always maintained toward His rebellious children. True, He destroyed with a flood the degenerates of the first period, to teach all coming generations the consequences of so completely forgetting and forsaking God as to become incorrigible and irredeemable; but since that time, though grieved and pained by their rebellious attitude toward Him, His interest in them has never for a moment weakened; and His love has followed them to the last moment of hope for their return to their Father's house, and to His reasonable service; and ceased not even when hope must be abandoned. Hear His pleading, "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel" (Ezekiel 33:11)? "How shall I give thee up, Ephraim? how shall I cast thee off, Israel? how shall I make thee as Admah? how shall I set thee as Zeboiim? my heart is turned within me, my compassions are kindled together" (Hosea 11:8). How forcibly these appeals to rebellious Israel remind us of Isaiah 49:15, "Can a woman forget her sucking child, that she should not have compassion on the son of her

womb? Yea, these may forget, yet will not I forget thee." His is truly the love that "beareth all things, believeth all things, hopeth all things, endureth all things," and "never faileth." Moved by parental compassion, "God commendeth his love toward us, in that while we were yet sinners Christ died for us."

Let us notice as we pass, the bold contrast between these declarations of the Father Himself and the doctrines that have been taught for centuries—I mean the doctrine that God was so angry with sinful man, so full of wrath, that He would consent to pardon even the penitent only on condition that His "only begotten Son" would die in their stead. Let it be borne in mind, in all our studies of God's dealings with the children of men, whether in our daily experiences, or in His methods of saving us from sin, that any doctrine that is inconsistent with fatherly or motherly love is necessarily false for that reason.

The only thought or feeling the loving, motherly Father has ever entertained toward our fallen race is, "How can I win back to filial love and loyal obedience those deluded, wretched, wandering children? How shall I undeceive them of their mistaken idea of my attitude toward them? Words cannot do it, for I have plead with them from the beginning. Fatherly providence, and special manifestations of my great interest in them and care for them pass unheeded before their eyes. Judgments, even the destruction of the race, are fruitless and unavailing. What shall I, what can I do? The holy angels cannot be made to understand the merciful manner in which I want to deal with them, for they have never seen any manifestation of it; and they could not comprehend it, if I were to explain

it to them; neither could they sympathize fully with sinful men, for they know nothing about a human nature. In the working of my kingdom, they can do many things, and serve the children of men in many ways, but here is a work they cannot do.

"One thing only remains that can be done: I can send my beloved Son. He is fully competent for the work, for every divine attribute belongs to Him in His nature, as it belongs to myself. He fully understands the very depths of my soul; for He is my substance and nature, and has dwelt in the bosom of my confidence from the beginning. I will send Him in a human body like their own, in which He will be subject to all the wants, necessities, inconveniences, and sufferings of a human life; and through which His understanding of them and His sympathy with them, will be complete. In His humanity He will be in perfect touch with them; and in His divinity He will be able to show them the Father in all His willingness to save them from the shame and condemnation under which they are groaning, by pardoning their offenses; from the bondage into which they have sold themselves, by releasing them from the spell, the enchantment, into which sin has charmed and bound them; from their errors by imbuing them with the spirit of truth, and instructing them in the principles of my government, of which they are utterly ignorant; and from their misery, by the unspeakable joy that must come to every soul that realizes deliverance from a peril, a danger, a ruin, a destruction, from which it was utterly unable to extricate itself." Such is the language by which our human minds may understand the real attitude of the divine mind toward His

deluded, wandering, lost, unhappy children. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

CHAPTER XVI

THE SON OF GOD—THE SON OF MAN

THE fullness of time was reached. The world was ripe for the crowning exhibition of Infinite Wisdom and Fatherly Love. God had determined to conquer the great rebellion by the omnipotence of moral influences instead of dynamic forces. This extraordinary purpose required extraordinary means for its accomplishment. The great necessity was that men should understand God, from whom they had become so alienated that even to the Jew He was more an object of terror than of love. They remembered the thunders of Sinai, and the terrible judgments with which He had visited them from time to time, but forgot His long-suffering and oft-repeated promises of mercy and divine favor. They knew Him as THE MOST HIGH; were acquainted with Him as GOD ALMIGHTY; by the "hearing of the ear" they had learned that His "memorial name" was JEHOVAH, but such was their awe for that name that they dared not pronounce it.

Their alienation from Him was such that had He appeared among them they would have fled from Him like wild beasts. Moreover such an appearance to human vision was impossible, because of their inability to endure it. If the sun, one of the lowest grade of

the works of His hand, possessing no part of His glorious substance and nature, is such a fountain of light that it will destroy the sight of the eye that gazes upon it from a distance of ninety-five millions of miles, how impossible it must be for the human eye to look upon the face of Him who is "all glorious"—the central light of the entire universe! If Moses, after he had an interview with God, was obliged to veil his face because it was so bright with divine light that they could not look upon it, how easy it is to understand that it was necessary to veil the divine glory of God's Son, which was the same as His own, in order to make it possible to hold with sinful men that face to face and heart to heart diplomacy that was necessary, in order to reveal to them the true attitude of the Father, His desire and purpose to win them back to the filial love and loyal obedience that belonged to Him; and what was necessary to be done on their part that His purpose might be accomplished. How He effected this veiling of the divine glory in His Son, for this purpose, is a matter of supreme interest to us; let us give it a little study.

From the morn of creation, God has prefigured in every form of life He has created the method He would employ to effect this consummation of all His creative works. It was so ordained, in the creation itself, that every form of life—vegetable, animal, and spiritual—should be propagated through two agencies—the male and the female. In the cooperation of these two agencies, each has its own peculiar functions. The vital principle—the life-germ—is furnished by the male; its embodiment is effected through the female. This law is without exception. Every person who is acquainted with the laws of reproduction, whether vege-

table or animal, will understand the physiology of this fact. So much we learn from the laws of nature.

Add to this the extraordinary prophecy of Isaiah 7:14, "The Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This not unnatural but supernatural event, impossible except through divine agency, would be a sign to the people that would render imposition impossible. The deliverer of Israel, who would be the deliverer of all who would consent to be delivered from sin, would come into the world in such a manner that there could be no reasonable doubt concerning the divinity of His mission, or of His nature.

Did God fulfil His promise? Read Matthew 1: 18-21, "Now the birth of Jesus was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins."

This is Joseph's story. Without doubt Matthew and all the Twelve had talked with him about it. It must have been a matter of great interest to them all; a question on which they would never rest until they were well satisfied. Their faith in Jesus and in His mission depended as much on the evidence they had of the truth

of this story as it did on His miracles and doctrine. They could not have followed Him as they did until they were fully convinced of its truth. The claim itself, by Him or for Him, would have driven them from Him as a fake, an impostor, unworthy of any confidence, unless and until their last doubt was silenced. This should be evidence enough to satisfy us. Those men were not simpletons to be deceived by such an unlikely fiction. They were better able to judge of the truthfulness, the credibility of Joseph and Mary on this matter than we are, for they knew them personally.

But Luke, who was not one of the Twelve, in his determination to "trace the course of all things accurately from the first," acquainted himself with the story as told by Mary herself. We find it recorded Luke 1:26-35, "The angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon

thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God."

Did Jesus have a father? He surely did. No man was ever born without a father. Was Joseph His father? If he was, both he and Mary were the most unconscionable liars and deceivers the world has ever known. Their ability must also have been superhuman, to so completely deceive so many well-meaning and talented men as the first followers of Jesus manifestly were. Did they deceive God also? That would be the natural conclusion; for He has sanctioned and prospered the great enterprise of which the birth of Jesus was the initiatory step, as no other enterprise on earth was ever favored by divine Providence. If this was a deception, He must have been deceived. Yes, Jesus had a father, and that Father was the self-existent and infinite Jehovah. It was He, who by His own divine power, and in His own divine way, fathered the child Jesus, whom He, moved by infinite Love, sent into this world "that whosoever believeth on him should not perish, but have eternal life." It is perfectly safe to say that no extraordinary event has ever occurred in the history of the human race that is so well authenticated as this.

Many other arguments might be advanced in support of the divine fatherhood of God's "only begotten Son," but the above is sufficient for me; nevertheless, it may not be amiss to add the following:

1. This story of Joseph and Mary was certainly believed by the apostles, and by all the early Christians. Luke's testimony on this point is very positive and satisfactory. Luke 1:1-4, "Forasmuch as many have

taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed."

Where will you find, in any accredited history, a more clear, unequivocal, positive statement of the reliability of the events narrated than that? When has any author claimed to have taken more pains to assure himself of the reliability of the facts he narrated? If we may not receive, without further questioning, the statements found in this Gospel, what reliance can be placed on any history of any time, or of any kind?

2. The story itself is perfectly consistent with the prophecy. This very event was specifically foretold, "A virgin shall conceive and bear a son." It was an important event in the divine plan of saving the world from sin. It was necessary that it should be so extraordinary, so impossible in the nature of human affairs, that it could not be counterfeited, and the world be imposed upon by any device, sorcery, magic art, or deception of any kind. No agency in the universe could fulfill that prophecy, or even imitate it, but the Father Himself.

3. It was for that reason an unmistakable "sign" to all Israel, and to all the world, of the genuineness of the character who should be entrusted with the mission on which Jesus came; that all doubt, quibble, and question should be anticipated, forestalled, estopped forever.

"The Lord Himself shall give you a sign." No other agency in the universe could do it.

4. It is perfectly consistent with itself. The unity and harmony of the whole narrative is complete. Extraordinary as it is, no circumstance related in it or connected with it is inconsistent with any other, or the whole. This is one of the most reliable evidences of truth.

5. To deny that Jesus was virgin-born is to deny that Isaiah's prophecy has ever been fulfilled. I think I risk nothing in saying that the claim of its fulfillment has never been made by any other mother in the world's history. Is that prophecy never to be fulfilled? or is its fulfillment yet in the future? Is it not just as reasonable to believe it has been fulfilled, as to believe it will be fulfilled at some time in the future?

6. The hypothesis that the disciples concocted this story after Jesus left the earth, and ascended to His Father, is ruled out by every rule of evidence that is ever applied to testimony in any court of justice. There is not a point on which their reliability as sincere, competent, truthful witnesses of what they had been told by Joseph and Mary can be impeached or weakened in any degree. They were honest, intelligent men.

7. Consider for a moment what must be the result, if the wonderful, scholarly(?) critics of the present day should succeed in their insane attempts to undermine the faith of the world in the genuineness of this remarkable and divine transaction.

a. Confidence in prophecy, in Isaiah as a prophet of God, and in God Himself as being able to predict future events, or to bring them to pass after He had predicted them, would be utterly destroyed; and Jesus,

on whom all our hopes of heaven depend, would be branded as the greatest impostor the world has ever known.

b. If these plain, positive statements of Matthew and Luke, supported by the universal faith of the apostles and the early church, that have defied all criticism for nineteen hundred years, must be branded as delusions, and our Savior as an impostor, then farewell to the whole system of the Christian religion. No system of religion can stand upon an unsound foundation. If these first statements of Luke, first in order in his Gospel, and first in importance, after "having traced the course of all things accurately from the first," and acquainted himself with "those matters which have been fulfilled among us;" if historic facts, so carefully, diligently, and conscientiously collected, so positively and unequivocally stated, and confirmed by such a life, such teaching, such an exhibition of divine wisdom and power; the whole "approved of God by mighty works and wonders and signs, which God did by him," culminating in His resurrection and escape from the sealed and guarded sepulcher, and His final ascension to heaven before the eyes of the whole company of His first commissioned apostles; and the whole crowned by the wonderful work that has been done for humanity, and divinity, too, by the divine blessing upon the preaching of those doctrines: if such historic statements must be given up as false and unreliable, tell me, ye supreme sophomores—wise fools—what is history? what is wisdom? what is scholarship? what is truth? Such scholarly critics may be expected to tell us soon that two added to two does not make four; that the sum of all the parts is not equal to the whole; and as the last

pull upon our credulity, assure us that scholars have at length decided that the moon is made of green Hamburger cheese.

In Chapter IV we found that the pre-existent Son was entirely of the substance of the Father, hence essentially and wholly divine. In the foregoing argument we have shown that Jesus, our Savior, was both the Son of God and the son of Mary. The life-principle, the soul, the Ego, the personality, was of the substance of His Father who begat Him; and His body, through which He made His communications with men, in which His glorious divinity was veiled, was furnished Him by His mother Mary. "A body didst thou prepare for me." He was truly and literally a God-man.

CHAPTER XVII

CHRIST'S MISSION

IN the light of this entire discussion—the true Father-Sovereignty of God, the true nature of His government, the great rebellion, the Father's loving attitude toward His offending children, and His determination to win them back to a filial, loyal service; supplemented by the signs, teachings, suffering, and death of the Son Himself, we shall not find it difficult to ascertain confidently the exact nature of the end the Father had in mind when He sent "His only begotten Son," veiled in a human form, into this fallen world.

It matters not how difficult a problem may be when studied from a wrong view-point; everything connected with the works and ways of God is plain and easily comprehended when we can find His reason for its existence. Superficial observations are never reliable; and when we possess only such observations, we usually construct erroneous theories. The first theories of the movements of the heavenly bodies were erroneous for this reason. So also the first theories of the creation; the first theory of the formation of the earth; the first theory of the meaning and object of a human life; the first forms of human government; were all false. This is God's method of education. Human faculties and energies, existing only in embryo in the infant, are

developed only by exercise. Hence fundamental truths are never the first to be discovered. Roots—radical truths—always lie beneath the surface. You must dig to find them.

Does not this universal law, verified by the entire history of the world, suggest with great emphasis that the more profound works and motives of Him, "who doeth great things past finding out," require deep, profound, long continued, persevering study, in order to understand His supreme work of salvation through the mediatorial agency of His Son? This whole discussion has shown that from the day our first parents lost the favor of God by disobedience of His first command, to the present time, men have misconceived the very nature of His personality; have misunderstood the nature of His government; and, upon their erroneous conceptions, have constructed systems of science and systems of theology that cannot stand the light that has at length dawned upon our world. Systems of theology and science formulated sixteen hundred years ago have become disintegrated and have fallen to pieces, because their cohesive principle was Omnipotence instead of Infinite Love. Some truths have been discovered, and are well and firmly established, just as many of the facts and laws that constitute the science of astronomy were well understood before Copernicus demonstrated that the primary fact of the theory on which all their calculations were based; namely, that the earth was the center around which the whole heavens revolved, was false. In like manner we believe that some of the doctrines that have long been called "orthodox," based upon the theory that the Kingdom of God rests for its authority and support upon His

Omnipotence, are false. This we believe we have fully shown in preceding chapters. We now intend to show that the present "orthodox" doctrine of the atonement; namely, that sin (guilt) is a debt whose penalty is death: that this penalty must be paid either by the death of the sinner or by the death of a competent substitute; and that Christ only—the divine man—was competent to die for all; and that His death so satisfies the demand of justice that every sinner who believes on Him; that is, who accepts Him as his substitute, and takes Him as his or her Savior, shall be saved, and have eternal life; formulated by Anselm, Bishop of Canterbury, in the latter part of the eleventh century, and held at the present time, though there are many good and true things about it, is primarily and fundamentally inconsistent with the Fatherhood of God, and unscriptural.

The theory that preceded this, taught by Athanasius, Augustine, and others in the fourth century, based on the words of Jesus, Matthew 20:28, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," was that Satan had taken the souls of men prisoner, and God ransomed them by the death of His Son. It is astonishing that this doctrine prevailed for seven hundred years, but the fact shows how incompetent the best thinkers of that period were to understand the principles and methods of a moral government.

As has already been noticed, the disciples themselves had but a mere glimpse of the nature of that kingdom when the Lord left them and disappeared in the clouds of heaven; and undoubtedly a still less definite idea of the methods by which the work committed to them

would be accomplished. That the extraordinary events of the day of Pentecost opened their eyes wonderfully must be admitted; and that they were still more enlightened by subsequent revelations and influences cannot be doubted; but that the "fathers" who immediately succeeded the apostles, and those who lived two hundred years later, and formulated the basic doctrines of our creeds, enjoyed any special inspiration, cannot be admitted for a moment.

The word liberty, at that time, had no more meaning in the line of religious thought than it had in the administration of the Roman Empire. The new religion was so far beyond the general conception of the age, so simple in its forms of worship, so unlike the elaborate and ostentatious ceremonies of both Jewish and heathen worship, that it aroused the fiercest opposition of both. Paul writes to the church at Corinth, "Jews ask for signs and Greeks seek after wisdom: but we preach Christ crucified; unto Jews a stumblingblock, and unto Greeks foolishness." The fact that ten of the eleven to whom Christ gave the commission, "Go ye into all the world, and preach the gospel unto the whole creation," suffered martyrdom; and that John escaped alive from a caldron of boiling oil as the three Hebrew young men escaped from the fiery furnace, and finally died a natural death at a good old age; these facts, I say, are evidence of the hostility with which the doctrines of the apostles were received; and after their departure matters grew worse instead of better. Even the Jews that did believe were reluctant, some of them absolutely refusing to give up the ceremonies of the Mosaic law; while the Gentiles who believed brought with them into the church many of their heathenish notions and cus-

toms; the result of which was a rapid deterioration of the Christ spirit, in which the power of the gospel and the love of truth pre-eminently resided.

The winning spirit of the gospel was soon supplanted by the spirit of tyrannous compulsion, with excommunication as the penalty of insubordination. The motto, "Might makes right" became practically the motto of the Church, as it had always been of the state. Not a man living had the least idea of the methods of a moral government.

In addition to this state of things morally, the uncodified condition of the writings now known as the New Testament, and the lack of lingual scholarship, as compared with that of linquists of the present day, should have their full weight in estimating the incompetency of the men of that period to determine authoritatively what sinners must believe as indispensable conditions of their salvation, respecting the most profound and deeply spiritual doctrines ever revealed to finite minds, and just made known by the most wonderful Teacher, in figures of speech the most extraordinary and occult ever employed by man.

Taking these circumstances into consideration, can scholarly Christian thinkers of the twentieth century consent that men living in an age characterized by such a state of society, such comparative ignorance, such a spirit of intolerance and tyranny, were divinely selected to formulate the Christian doctrines that "whosoever would be saved must believe?" Was that the "golden age" of divine inspiration, in which the love of truth and righteousness was so pronounced, such an absorbing, overmastering power, that it was divinely "foreordained" as the most favorable in all time for the con-

struction of systems of theological doctrines that should stand unshaken and impregnable forever? Was that the time when the promise of the Great Teacher "Ye shall know the truth, and the truth shall make you free," was so completely fulfilled that it has had no practical meaning since? Surely, these are conclusions to which many, even at the present day, seem to have come, if the doctrines taught in most of our theological seminaries are to be taken as evidence. Such seminaries are simply aviaries, where parrot students are taught to repeat after parrot teachers the doctrines that were formulated by tyrannical bigots more than a thousand years ago. "I am not mad, most excellent Festus, but speak forth words of truth and soberness."

Moreover, our contention goes still further; namely, that it was never the intention, nor the pleasure, of either the Father or the Son, that any age should formulate an authoritative creed for its successors. This is a world of progress. While there are fundamental principles that never change, and that constitute the foundation of real progress, as the human mind expands, and the horizon of human vision is enlarged, new facts will be discovered, new bearings of fundamental principles brought to light, and new methods of procedure devised; all tending to the development of the human soul in its gradual approach to the perfection of the divine nature. Truths that have been discovered may never be ignored; nor should errors that have been discovered ever be clung to and insisted upon. When the spirit of truth is come, it will lead into all truth. God has so ordained, however, that truth, when first discovered and advanced, should win its victories by a fair fight of reason, and find a firm footing only by

clearing away the rubbish that error always leaves lying around in the way of progress. Jesus says, "Dig deep, and lay the foundation upon a rock."

The question now arises, Where shall we find the rock? My answer is, God has revealed fundamental physical law in the material universe; fundamental moral law in human relations; and fundamental spiritual law, the law that pertains especially to our relations with Him as our Father, our God, our Savior, in His Word. This brings to the front the important question, What is the Word of God? Is it anything that may be imagined when we read what is called "The Holy Scriptures?" Is the irreverent saying true, "The Bible is like a fiddle, on which you may play any tune you like?" By no means. To me the Bible is only what God intended to teach the world when He commissioned and inspired "holy men of old" to write it. If mistakes have been made in transcribing, translating, or interpreting the Word, as originally given and recorded, they constitute no part of the word of God. I owe them neither reverence, honor, nor respect. They may be "time honored," but that is not a sufficient reason for believing them. It is my privilege, my duty, and my purpose, to detect them, expose them, and correct them, so far as it is in my power to do it. Interpolations and errors in transcribing, I think, have been mostly detected and eliminated; but there are in our English Bible many errors of translation; and in our creeds many more of interpretation, that need careful but relentless treatment. The nineteenth chapter will be devoted to an effort to correct some of these errors, particularly those that relate to the mission of our Savior to this world.

This extended preliminary discussion seemed necessary, because the prevailing theory of Christ's mission to this world, a theory that we conceive to be utterly inconsistent with the nature of God's government, the circumstances that made His advent into this world at such a time and in such a manner necessary, and the end to be attained, had its origin at the time and under the circumstances here described.

CHAPTER XVIII

CHRIST'S MISSION—CONTINUED

WE come now to the study of the crowning event in all God's works. Infinite Love had made a wonderful exhibition of itself in the creation of a wonderful home for the human members of His family, during their childhood, growth, and development; but the means adopted for their redemption from the guilt, misery, alienation, they had brought upon themselves by disobedience and rebellion was an exhibition of Infinite Love in infinite measure—the loftiest reach of infinity itself. No one, therefore, should be surprised that the most extraordinary means were required. Directly at this point human minds have stumbled. Men have refused to believe God's own statements respecting this matter, because those statements do not correspond with some human methods.

The nature of the problem is purely governmental. The enactment of law is a function of government. The transgression of law—sin—is the act of one who owes obedience to a government and does not render it. The administration of law is also a function of government. Both punishment and pardon are functions of government. Justice, which is rendering to each subject strictly according to deserts; and Mercy, which is setting aside the penalty of disobedience when it can be

done without detriment to the ends of justice, are attributes of government. The whole Plan of Salvation is a governmental transaction, from its inception to its consummation; and only from a governmental view-point can it be clearly understood.

When the Son of God, who had been "with God" from "the beginning," was sent into this world on this most important of all divine undertakings, He came as a commissioned official of the Kingdom of God, to bear to this rebellious province a glad proclamation of amnesty to all the rebellious sons of men; namely, that, if they would lay down their arms, and take sincerely and heartily the oath of filial love and loyal obedience to their Father-King, they should be pardoned, and restored to all the privileges, advantages, ennobling influences, and blessed relationships, of citizenship in this wonderful family government, the Kingdom of God.

We have already noticed the method employed by the Father to fit the Son for this great service, by uniting in one personality the divine and the human natures, that He might be in closest touch, fellowship, and sympathy with both, competent and qualified in every respect to be a successful Mediator between these two alienated parties. What we wish now to ascertain is, What was necessary to be effected, in order that the spirit of rebellion should be subdued in each individual soul, and a condition of perfect peace and harmony produced in this beautiful and perfect family government. No one will dispute that this was the ultimate end to be attained; and the real intention and object in the mind of the Father in sending His Son into this world in the manner He did.

Now, in view of the fact that this was a perfect gov-

ernment, that it had been perfectly administered, that no charge could be made of injustice either in treatment or requirement, of either the whole community or any individual, it must be evident to all that no modification could be required, no change of administrative policy could be demanded of the Father-Sovereign. The fault was all on the part of the rebel; and peace and harmony could be effected only by complete unconditional surrender on his part. This state of affairs determines, without any doubt or equivocation, the exact work of the Mediator, who should effect a reconciliation —an atonement. His mission to this world was to save men from their sins; in other words, to bring sinners to repentance. "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." "God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities" (Acts 3:26).

This doctrine is impressively and perfectly stated by the apostle Paul, 2 Corinthians 5:20, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God." The first thing to be noticed in this passage is that Christ is God's ambassador, and that we are ambassadors on His behalf—in His place and by His appointment. The work that He came to do He has committed to His followers, of whom Paul was one. Secondly, we notice that both Christ and His followers are acting in the place and name of God Himself—"as though God were entreating by us." Who were being entreated must be evident to all; also who is the ultimate entreater. Thirdly, the object of the entreating is that they, the Corinthians

—all mankind—may be reconciled to God. This is precisely our doctrine—consistent, reasonable, scriptural.

The exact relation, and governmental position of Jesus, in this great transaction, is impressively symbolized in one of the arrangements in the temple service, manifestly for this very purpose. In the inner temple, "the Holy of Holies," was placed, for safe keeping because of its holy preciousness, a box about four feet long, and two and a half feet in width and height, made of a species of acasia wood, plated with gold within and without, with a crown or rim of solid gold around the top. In this "ark" was deposited a copy of the Law given by God personally to Moses; Aaron's rod; and a pot of the manna on which God fed the people during their forty years' journey through the wilderness.

This exquisitely wrought and precious box was called "the ark of the covenant." Its cover was a plate of solid gold, on either end of which stood a cherub. This golden cover was called "the Mercy-Seat." The cherubim faced each other, and extended their wings forward, meeting above the center of the ark. The space included by the cover of the ark beneath, the images on the two ends, and the united wings above, was, on certain occasions, filled with a cloud, which was the visible sign of God's personal presence. From this most holy place God "talked with Moses," and it was in this presence that Aaron, the High Priest, made atonement once a year for the sins of the people. It was God's appointed place of meeting with His people. Exodus 25:22, "There I will meet with thee, and I will commune with thee from above the mercy-seat.....of all things

which I will give thee in commandment unto the children of Israel."

Herein lies its significance. The Greek word used in the Septuagint, as the equivalent of the Hebrew *kapporeth—mercy-seat*—is *hilasterion.* This is the word also used in Hebrews 9:5, where reference is made to "the cherubim of glory overshadowing the mercy-seat." The only other place where this word *hilasterion* is found in the New Testament is Romans 3:25. I quote the twenty-fourth verse also, that we may get the connection. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a *propitiation,* through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime." As the mercy-seat, in the most holy place in the temple, was the place where God met His ancient people, for the purpose of receiving their penitential sacrifices, to make atonement—reconciliation—for their sins, so in Christ, in whom the divine and the human natures meet, we find the place where God meets His people in these latter days, when they bring the sacrifices of "godly sorrow that worketh repentance unto salvation," with the prayer, "God be merciful to me a sinner," and a reconciliation is effected between them. It is then that

> "Heaven comes down our souls to meet,
> And glory crowns the mercy-seat."

Substitute *mercy-seat* for *propitiation* in the above quotation, Romans 3:25, and you will have the exact idea of the official position of Jesus as the Mediator between God and sinful men; in whom both meet and

become reconciled. This is the atonement. Sinful, rebellious men become reconciled to God, by "repentance toward God, and faith in our Lord Jesus Christ." The word *propitiation* is thoroughly misleading. Heathen *propitiate* their gods; but the Christian's God always had a Father's love and a Father's interest in His human children. No *propitiatory sacrifice* was ever necessary to conciliate His wrath and obtain His favor.

One of the most fundamentally misinterpreted passages on this subject is Matthew 20:28 and Mark 10:45; the words of Jesus Himself. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The word *ransom* proved a stumbling-block to the early theorists on this subject, who had just been converted from heathenism, and were probably in full sympathy with the custom of holding prisoners in war as bondslaves, to be set at liberty only by the payment of a sum of money that was the price of their *ransom*. Supposing this to be Christ's meaning, the earliest writers on this question—the very men who have been called the *church fathers*, and *fathers of orthodoxy*, taught that the sinner was held captive by Satan, and that the sufferings and death of Christ were the consideration paid to Satan for the sinner's release. This doctrine was "orthodox" from the time of Athanasius and St. Augustine, the fourth century, until Anselm, the eleventh century—seven hundred years. This shows how unqualified the first converts from heathenism were to interpret the love of God, who sent His only begotten Son into the world to "draw all men unto Himself."

During this period, notwithstanding this fundamen-

tal error, Christianity, such as it was, made great progress because the world knew no better; and God has always worked through men as their intelligence fitted them for His use, constantly leading them upward to more perfect manhood, and a better acquaintance with Himself and His divine methods, notwithstanding their ignorance of many important facts. He does the same to-day.

The advancing intelligence of the world finally discovered the inconsistency of this theory; and Anselm, Bishop of Canterbury, in the twelfth century, formulated the theory that is substantially the theory still held by the great majority of Christendom. Concerning the doctrine as taught by Anselm, I find the following in the Schaff-Herzog Encyclopedia of Religious Knowledge, page 1651. Anselm "taught that sin is debt (guilt); that, under the government of God, it is absolutely necessary that this debt should be paid; that is, that the penalty incurred by the guilt of sin should be suffered: that this necessity has its grounds in the infinite perfections of the divine nature; that the penalty must be inflicted upon the sinner in person, unless a substitute can be found having all legal qualifications for his office; this was alone realized in Jesus Christ, a divine person embracing human nature; who, when we were enemies, merited justification for us by His most sacred passion on the tree, and satisfied God the Father for us." To this the author adds, "This has been adopted in all the creeds of the entire Church." This is called "the satisfaction theory" of the atonement.

That Anselm himself recognized the inconsistency of such a transaction with any conceivable idea of justice, even in the despotic forms of government with which he

was acquainted, is evident from the phrase, "under the government of God;" and he justifies it in God's government on the ground that "the infinite perfections of the divine nature" might render necessary an act that would be condemned in any human government. A strange idea truly! that the absolute Sovereignty of God, though guided by Infinite Wisdom and Love, could make just an act that would be supremely repulsive to every sense of justice conceivable by man. The doctrine of *predestination,* that had its origin in the same age, and was held and taught as "orthodox" until within the last half century—sixteen hundred years, is another example of the same kind: and another evidence of the unfitness of the very best men that age produced to formulate a System of Theology, that should be received and insisted upon as "orthodox" to the end of time.

Now let us return to the passage quoted, "To give his life a ransom for many." If this language is to be understood literally, the explanation first given is the most natural and obvious. Satan certainly holds every sinner in captivity. There is no other bondage equal to the bondage of sin. See Romans 7: 14-24. If Satan's claim is to be allowed at all, a ransom, and just such a ransom as he chooses to demand, must be paid. His demand was that the Son of God should suffer and die. God complied with his demand, and sent His Son into the world for that purpose.

This theory we reject, on the ground that the right of Satan to hold the sinner in bondage cannot be allowed. He deceived, deluded, cajoled, and kidnapped the sinner, and holds him in chains of insufferable cruelty. No government pays a ransom for the deliv-

erance of a captive subject unless it is unable to deliver him by conquest. God says, Isaiah 52:3, "Ye have sold yourselves for nought; and ye shall be redeemed without money." He redeems His captive subjects by conquest, not by purchase—the conquest of love, not of dynamic force. The word *ransom,* then, is not used in this passage in the sense of "the consideration paid for the release of the sinner." It is used to express the fact of his deliverance, not the means by which it is effected.

The sinner is a moral agent. His captivity to Satan is voluntary. Neither can he be ransomed without his consent and cooperation. Neither the love nor the omnipotence of God; neither the agonies of Gethsemane nor the blood drawn from the heart of Jesus by the soldier's spear, can effect the sinner's ransom against his will. When he is willing to be ransomed, Christ is ready to break the chains in which Satan has bound him and set him free; and not till then.

Christ gave His self-denying life, His teaching, His wonderful works, His suffering, His death, to "show us the Father," and thereby remove the delusions wherewith Satan has deceived and deranged the human judgment; to heal the alienation of the hearts of men from their God, as declared by Isaiah 59:2, "Your iniquities have separated between you and your God, and your sins have hid his face from you;" to make alive those who are "dead in trespasses and in sins;" to beget in hard and stony hearts "godly sorrow that worketh repentance unto salvation;" to break the shameful, galling chains of sinful habits in which Satan leads men to bind their own souls; to deliver them "from the bondage of corruption into the glorious liberty of the chil-

dren of God;" and, to crown the whole, to "beget us again unto a living hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, undefiled, and that fadeth not away." Thus it is plain, that the whole mission of the Son of God to this world was "to bless you in turning every one of you from your iniquities." When this is accomplished, the atonement will be complete. Jesus said, "I, if I be lifted up from the earth, will draw all men unto myself;" and all who are thus drawn to Him will be *ransomed* from the bondage of sin, and enjoy "the glorious liberty of the children of God."

One word more respecting Anselm's idea that guilt is a debt. Guilt is "a state of moral pollution resulting from wrong-doing," and has no resemblance whatever to a debt. It is entirely a personal matter between the person committing the wrong and the party to whom the right was due. No person can answer for that moral wrong but the person committing it. Repentance for and confession of the wrong is the only condition of forgiveness; and no one can do this for the guilty party. All that a third party can do in the case is to influence the guilty party to repent and confess. When this cannot be done, punishment is inevitable, which must be inflicted upon the guilty party only. To inflict it upon another, even with the consent of both the substitute and the guilty one, would be a flagrant and outrageous wrong. In commercial transactions, one may discharge the obligation of another; but this is no commercial transaction.

Moreover, let me say right here, God is just as willing to forgive a penitent sinner who never heard of Christ, as one who has been won to repentance by

Christ's suffering and death. The prodigal who "comes to himself" and returns to his Father will be received and pardoned just as readily and cheerfully as one whose hard and rebellious heart has been broken and made penitent by the amazing love of the Father and the Son, as revealed in the life, teachings, suffering, and death of our Savior.

Let me add here another thought, that should have weight in this connection. Suppose the Jews had received Christ, and recognized in Him their promised deliverer; had apprehended the spiritual nature of the kingdom He was sent to set up; had fallen in and cooperated with His plan of redeeming the world; thus becoming the first apostolic evangelists, to proclaim the gospel of reconciliation to the world; what would have been the result? Of course, the tragedy of the cross would not have occurred. Would the salvation of the world, or of any individual, have been impossible for that reason? Assuredly not. No one can believe that. But, if salvation would have been possible in that case, the doctrine that an atoning sacrifice was necessary in order that God "might be just, and the justifier of him that hath faith in Jesus" falls to the ground; as it certainly should. That which made Christ's death necessary was the impossibility, without it, of persuading men to repent; not the impossibility of pardon, on the part of the government, without a propitiatory sacrifice.

CHAPTER XIX

ERRORS CORRECTED

THIS chapter will be devoted chiefly to the correction of errors in the translation of certain passages that relate to the doctrine of the Atonement. That there should be errors of this kind need surprise no one. The translation that has been in use by English readers since 1611 was made at a time and under circumstances very unfavorable to an impartial and truthful rendering of the original on this point. The doctrine of the arbitrary Sovereignty of God was the basis of everything. The idea of Moral Agency and a Moral Government had never entered definitely and philosophically into the human mind. Arbitrary Sovereignty in God was not so bad in itself, since they held practically as well as theoretically that He was guided in all things by Infinite Wisdom and Love. The greatest of all the errors ever held by any people is that His Infinite Wisdom could make that reasonable and just in God that is shocking to the reason and sense of right in us: and that that might be truth to Him that is impossible according to laws He has made for our observance and use. Be it remembered that all God's laws, in whatever realm of divine sovereignty they may be found, are parallel. They never conflict or cross one another. God is no respecter of persons,

His own person included. That which would be wrong for you and me would be wrong for Him. He never has said, The King can do no wrong. Under the above erroneous hypotheses, decrees of Councils were standards of truth, however unreasonable and tyrannical they might be: and the victorious party had no tolerance for the defeated. Hence the persecution and martyrdom that followed.

At the time of King James' translation, 1611, such was the harmony of all Christendom on the doctrine of the vicarious substitution theory of the atonement, and such the bigotry and spirit of persecution that, to have translated these passages otherwise than they did, had they been so disposed, would have subjected the translators to persecution, if nothing worse; and would probably have caused the translation to be rejected. Such bigotry and intolerance as prevailed at that time could not be restrained by either rules of grammar or dictates of reason. Hence those translators were self excusable for rendering these passages as they did; but the late American revisers cannot be excused on that ground. Our intention is to find, if possible, the exact idea the author intended to put into each passage cited, and express it regardless of consequences. We shall notice,

1. Passages in which the meaning of the preposition *for* is misunderstood. Romans 5: 6, 8, "While we were yet weak, in due season Christ died for the ungodly. . . . . God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Galatians 3: 13, "Christ redeemed us from the curse of the law, having become a curse for us." 1 Thessalonians 5: 10, "God appointed us not unto wrath, but unto the

obtaining of salvation through our Lord Jesus Christ, who died for us." In these passages the word *for* is usually understood to mean *instead of:* that His death was intended as a substitute for the death due the sinner as the consequence of his sin; and that we are permitted to live, and enjoy eternal life, because He died *for* us; that is, *in our stead.* Now the truth is, the word *for* in these passages means no such thing. The Greek preposition *huper,* here rendered *for,* when followed by a genitive case, as in all these passages, NEVER MEANS *instead of.* The following passages, where its meaning is unmistakable, are samples of its uniform usage. Matthew 5:44, "Pray for them that persecute you;" Mark 9:40, "He that is not against us is for us." John 11:4, "This sickness is not unto death, but for the glory of God." Acts 8:24, "Simon said, Pray for me." Romans 1:8, "I thank my God for you." James 5:16, "Pray one for another." 1 Peter 3:18, "Christ suffered for sins once, that he might bring us to God." These are samples from every writer in the New Testament; and represent fairly the meaning of *huper* with the genitive as they understood its usage. In these writings *huper* with the genitive is found one hundred and thirty-seven times, and not once, as I claim, meaning *instead of.* In the passages claimed to have this meaning, the true idea plainly is, He died, suffered, etc., *in our behalf, for our sake,* to influence us; not to appease the wrath, or *propitiate* the favor, of His Father. It is well expressed in Galatians 3:4, "Who gave himself for our sins, *that he might deliver us out of this present evil world.*"

2. We will consider passages in which we claim the translation is faulty. 1 John 2:1, "If any man sin,

we have an advocate with the Father, Jesus Christ the righteous." This language implies that the sinner needs an attorney, an advocate, in order to obtain a favorable hearing with the Father, which would conflict directly with the oft-repeated declaration that it was God's love for the sinner, and anxiety to save him, that moved Him to send His Son "to save his people from their sins." We apprehend that the translators, in their zeal in the defense of a disputed doctrine, quite mistook the idea John intended to convey when he wrote that verse.

The word rendered *advocate* is *parakletos.* In John 14:16, 26; 15:26, and 16:7, it is rendered *Comforter.* The primary meaning of the verb *parakaleo,* that expresses the action of which the noun *parakletos* is the actor, is *to call for assistance;* and *parakletos* is the one who *assists* or helps. Its radical, comprehensive meaning, therefore, is *a helper.* If one needs a comforter, *parakletos is a comforter;* if he needs an advocate to plead his case before a judge, *parakletos* may be *his advocate;* and if he needs help in some other way, his *parakletos* would be translated by some other word. How then shall we determine its meaning in this passage? What is the help the sinner most needs that he may be saved? that is, that he may be won from his alienation from his Father, brought to repentance, and reconciled to God?

In looking farther into the usage of the verb *parakaleo,* I find it is translated *beseech* thirty-six times, *comfort* nineteen times, *exhort* sixteen times, and *entreat* twice. In every one of these instances the idea of *helpfulness* is prominent. One instance is especially significant. In 2 Corinthians 5:20 we read, "as

though God were entreating by us," and this in direct connection with "be ye reconciled to God." Surely God, who *entreats* us to be reconciled to Him, does not need to be persuaded to be merciful to us.

Another word on which the meaning of this passage depends is the preposition *pros*. The Greek *parakletos pros ton patera,* is rendered *advocate with the Father.* Now, it so happens that *pros,* in such a connection, never has such a meaning. In every case where there is the idea of motion toward a person or thing, or a favorable change of mind toward a person, the proper rendering of *pros* is *to, unto,* or *toward.* After the verb to be, or verbs that signify rest, abiding, peace, etc., where there is no idea of motion or inclination toward, it is rendered *with.* A perfect illustration of this is found in John 1:1, "the word was with God"—*pros ton theon.* The case we are examining is a very different one. The sinner is to be brought to God; a change of attitude to which he is in no way inclined. He needs a *helper,* and Jesus Christ the righteous came into this world for that very purpose. "I will draw all men unto myself." That is just what John intended to say, "If any man sin, we have a *helper to the Father.*"

But an objector may say, John adds immediately, "And he is the propitiation for our sins." Very true. We will look at that also. This is another error in translation; purely grammatical, and inexcusable: the result of a determination to compel the Scriptures to sanction "the doctrines of men;" doctrines that were conceived by bigoted "fathers," and confirmed by the unhallowed decrees of Councils, more than twelve hundred years before.

This rendering is incorrect in the following particulars:—(1) The article *the* is not found in the original; and a true rendering does not admit of its use. (2) The word rendered *propitiation* is *hilasmos.* As an act of heathen worship, a sacrifice offered with their understanding of it, this word means *propitiation;* but when representing a person, as in this case, it means *propitiator.* In Robinson's New Testament Greek and English Lexicon, this place is given as an example of this usage. (3) The preposition *peri, for,* standing before and governing *our sins,* means *on account of.*

Having already shown that Jesus' life was not sacrificed to propitiate the favor of God after the manner of heathen sacrifices, we are now prepared to express in our rendering of this passage the idea we believe John intended to express when he wrote it. *"If any man sin, we have a helper to the Father, Jesus Christ the righteous; and he is a propitiator on account of our sins."*

The question will now arise, What did Jesus do as *propitiator?* Of course this must be determined by the circumstances. He did just what was required to be done, in order to bring a rebel sinner into filial, loyal relations with the Father-King, and into harmony with His government. The conditions of such a reconciliation are and ever must be met by the sinner himself. He is a moral agent. No change can be wrought in his attitude toward his Father and King without his consent and cooperation. He must lay down the arms of his rebellion, whatever they may be, in token of his complete surrender to the conquering power of God's love; and take the oath of allegiance to His government by publicly identifying himself with other professed loyal citizens and with the interests of His king-

dom. Ignorance of the nature of the great spiritual Being against whom men have sinned, delusion and misconception as to His true attitude toward them, the will-conquering power of sinful habits both of thought and action, and the selfish, unreasonable pride that makes every unregenerate soul unwilling to acknowledge itself wrong even when convinced of it, combine to make the conquering of this rebellion the most difficult task ever undertaken even by Infinite Love and Power. To instruct the intelligence, remove the delusions, break the enslaving chain of sinful, will-conquering habits, humble the proud and flinty heart and melt it into contrition by the omnipotence of Infinite Love as manifested in a human life—all this was the work "Jesus Christ the righteous" came to accomplish, as *propitiator on account of our sins*—the Mercy-Seat, where sinful but penitent human souls meet a loving and merciful God, and a perfect reconciliation is effected between them; and the proclamation of this "good news of the kingdom" as the end of His mission, is the gospel. Is it not glorious? "Go ye into all the world, and preach the gospel to the whole creation."

THE ATONEMENT

Were it not that this word, saturated with the heathenism of more than a thousand years ago, is the pivotal word of controversy at the present time, what we have already said about this great transaction would be sufficient. The natural, philological concept of the word *at-one-ment* is sufficiently plain at sight. It was ingeniously coined to convey to the English scholar the exact meaning of the Greek *katallage,* for which it is a very good equivalent. The definition of *katallage,*

as given in Robinson's New Testament Greek Lexicon, is, "A change from enmity to friendship, reconciliation: especially restoration to the divine favor." The Greek verb *katalasso,* that expresses the act of reconciling, owing to a nice discrimination possessed by the Greek that is not found in the English on this point, brings out another thought, particularly important in this case. I quote again from Robinson's Lexicon. "In the New Testament, to change a person toward another from enmity to friendship; to reconcile to any one; thus differing from *dialasso,* which implies *mutual* change." Thus *katallage* expresses not a mutual change, but the *reconciliation of one party to the other;* confirming the doctrine as we have presented it. The sinner only is in fault, and the sinner only needs be changed. Is it not strange that even to-day ministers may be found who preach and insist upon it strenuously that God, in the atonement, is reconciled to us? The Word of life says, "Be ye reconciled to God." "God, having raised up his servant, sent him to bless you, in turning away every one of you from his iniquities."

Another passage that has been misunderstood by both translators and exegetes, and that has an important bearing upon this doctrine, is Romans 8: 26, "The Spirit also helpeth our infirmities; for we know not how to pray as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." This is surely wrong. It attributes an act to the Spirit of God that is inconsistent with the nature and offices of that Spirit. The Spirit of God is one of the constituent and eternal elements of His Being. It "brooded over the face of the waters," when the earth was in the process of formation; and is very often mentioned

in the Scriptures as the means by which God effects His purposes, and works His wondrous will upon the hearts and lives of men—inspiring them, instructing them what to do, and influencing them in various ways; but there is not another place in the Bible where it is represented as *interceding* with God for anything, or affecting Him in any way. Such an act would be nothing else than one element of God's Being interceding with another element. Moreover, as we have shown in this whole discussion, there was never a moment, since the fall of our first parents, when God needed to be entreated to help men in any way they would permit Him to help them. It belongs to the sinner to entreat Him; and His ear is ever open to their cry. The error in the rendering is due wholly to the assumption that the spirit in this passage is the Spirit of God. Understand it as the spirit of man and all is right—plain, consistent, easily understood, and an important truth.

The spirit of man is the part of his trichotomy (See Chapter V) through which he has access to and holds communion with God. It is always represented as being on God's side; while the tendency of the flesh is downward. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." This is the mechanism of man that compels him to be a moral agent. The alternative necessary to a moral choice is in his constitution; and the nature of sin, the individual accountability of every soul, and God's plan of salvation, can never be rationally and logically understood until studied in the light of these facts.

Now let us study the text. "The spirit helpeth our infirmities," literally *our weakness*. What is our weak-

ness? It is the habit, contracted from infancy, of "doing the desires of the flesh and of the mind," until the will is in absolute, uncontrollable, insufferable bondage: —"ye cannot do the things that ye would." In this condition, "the spirit is willing, but the flesh is weak;" still the spirit, true to its nature and office, moved by the Spirit of God, urges upon the soul, "with groanings which cannot be uttered;" that is, with agonizing conviction of sin and insufferable stings of conscience, the necessity of being "delivered from the bondage of corruption into the glorious liberty of the children of God." Such, and such only, is the way the Spirit of God "maketh intercession for us."

Let me say right here, This whole section of this epistle, from 6:12 to 8:39, is based upon the trichotomy of man and the constant conflict between the flesh and the spirit, in which the soul finally triumphs through Christ who giveth the victory through faith in Him.

JUSTICE AND MERCY

One more error, not in translation, but theological, remains to be corrected. Justice and Mercy have been represented as antagonistic. Justice is supposed to insist on punishing the offender, or some innocent person in his place, in vindication of the righteousness and sacredness of God's laws, and the offended dignity of His government: and Mercy just as insistent on sparing him, despite his offenses.

On this erroneous hypothesis is based the doctrine that salvation of sinful men and women was a "finished work" when Christ with dying breath exclaimed, "It is finished;" and that repentance, which is still essen-

tial, is the result of salvation instead of its indispensable condition. On this hypothesis was also based the doctrine that a portion of the human family, including all who will finally be saved, were predestinated to be saved; and all who were not predestinated to be saved must inevitably be lost; and that this included innocent, even unborn, infants, as well as wilful, incorrigible offenders. Another mischievous doctrine, near akin to the above, and undoubtedly the cause of the loss of a multitude of souls of well-meaning men and women, was that those who were foreordained to be saved would receive an "effectual call"—a call that would overcome all hindrances, and bring them without fail to repentance; after which the companion doctrine, "Once in grace always in grace," "perseverance of the saints," would take them in hand, and make their salvation certain. In my youth and early manhood, I heard these doctrines preached continually; and in my early ministry I found well-meaning men, orderly citizens, in advanced life, waiting anxiously and hopefully for that "effectual call;" hoping despairingly that it would yet come to them, for they were anxious to be saved. No argument, however, could persuade them to go to God with godly sorrow, and cast themselves upon His mercy and believe His promises. They insisted that, if it was God's will they should be saved, the effectual call would surely come, and all would finally be well; and that, if such a call did not come, that itself would be evidence that they were foreordained to be lost, and no effort on their part could alter God's decree: and that, since that decree could not be evaded in any way, the best thing for them to do was to submit to it as cheerfully as pos-

sible, and not aggravate their own misery by unavailing rebellion against His will. God was an absolute Sovereign who could not do wrong; infinitely wise and could make no mistake.

This cluster of inconsistencies and impossibilities in the family and kingdom of our Father-King shows what serious mischief may result from one fundamental error. A true idea of the relations of Justice and Mercy as attributes of God will show all such doctrines to be impossible. In the study of these relations we find,

1. Justice and Mercy are attributes of the same person, and that all His moral attributes are comprehended in one word—one attribute—LOVE. No just punishment can be administered on the one hand, and no truly merciful pardon granted on the other, that is not perfectly consistent with the best interests, the highest good, of all concerned, as seen by Infinite Wisdom and prompted by Infinite Love. Justice is Infinite Love administering their exact deserts to every person in the kingdom, whether loyal or disloyal. The function of Mercy is not so broad, but is prompted by the same regard for the welfare and happiness of all concerned. It is parental love exercised toward the erring, and embraces five cases: (1) It announces a precept, called a law, instructing the subjects of the kingdom what they must do to realize the highest good possible for them; and forewarns them what will be the consequence of disregarding it. This is to prevent wrong-doing. (2) Those who do not heed the warning, but transgress the instructive commandment, find that "the way of the transgressor is hard;" "He that sinneth against God wrongeth his own soul." This

is to induce repentance and reformation. (3) When the consequences of disobedience, by the law of cause and effect, are not sufficient to effect the designed end, God employs more severe measures in the way of special afflictive providences, respecting which we find the following in Proverbs 3:11, 12, "My son, despise not the chastening of Jehovah; neither be weary of his reproof: for whom Jehovah loveth he reproveth; even as a father the son in whom he delighteth." The apostle Paul quotes this passage, and adds, Hebrews 12:11, "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them who have been exercised thereby: even the fruit of righteousness." Such discipline, though special acts of providence, and also afflictive, are merciful, because they are prompted by parental love for the purpose of saving those who are on the road to destruction, and will not heed milder measures. They are also just, because they who will not heed the milder measures justly deserve the more severe treatment as punishment. On one thing all may rely with perfect assurance:—So long as a sinful soul is on salvable ground, not yet absolutely incorrigible, God will leave no means untried to save it. (4) In case all possible merciful measures prove unavailing, and the sinner becomes "fully set in his heart to do evil," Mercy with a bleeding heart will retire, and Justice will take the case in hand to do his "strange work." It is not necessary at this point to enter into the details of this "strange work;" I only wish to show that Justice does not interfere with Mercy, so long as she can exert a saving influence; nor does Mercy interfere with Justice, when necessity demands the execution of the severest penalties of

the law. The truth is, Justice is most perfectly satisfied, when Mercy's efforts are perfectly successful, and he can join her in demanding all she desires. (5) When it can be done without encouraging disobedience, or endangering the rights and welfare of the loyal, Mercy exercises her highest function, to which Justice gives his heartiest assent and approval, in a full, free, and glad pardon, in which God is as just as He is merciful.

2. From this study of the relations of Justice and Mercy, as from previous studies, it is evident that Justice demands no victim in order to maintain the sacredness of the law and the dignity of the government, but is better pleased, more perfectly satisfied, when the penitence and reformation of the offender make forgiveness just, than when compelled by incorrigible persistence in wrong-doing to inflict the extreme and merciless penalties of the law. Jesus announced this fact when He said, "There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance."

3. Another important fact, by no means intuitive, is taught in the Word and by experience, even in the working of human governments. More glory, more real benefit results to the government that pardons a true penitent, than to the one that exhibits its relentless severity in the execution of a legal penalty; and this has been illustrated more perfectly, and taught to the world more impressively, by the United States than by any other government, except the Kingdom of God. Truly, it is more godlike to win a rebel to loyalty by loving, patient, merciful effort, than to drive a loyal citizen to rebellion by unreasonable and vindictive punishment.

4. A person who is conscious of having been saved from death-deserving sin experiences a deeper, more realistic joy in being saved, and becomes more completely consecrated, and more zealously active in Christian work, than one who has been "brought up a Christian." The apostle Paul, who seems to have experienced a deeper, more soul-subduing sense of sin than any one of the eleven who were Christ's daily companions, and were educated into spiritual doctrines and experiences and Christian living, became the most zealous, active, and successful laborer of them all. His zeal in spreading the gospel, that was as good news to the Gentiles as to the Jews, was as distinguished as the faith of Abraham. In his epistles he often speaks of the joy he experienced in his greatest sufferings and severest, most self-sacrificing labors, and the anxiety he felt for the salvation of others; while Peter, James, Jude, and even John, in their epistles, deal with doctrines, but say little of their personal experiences and self-denying labors.

Here we find the explanation of what we may always observe in our churches, that a person who has received the gift of eternal life when crushed to earth under a consciousness of deserving only death on account of sin, always makes a more active, zealous Christian worker in the church than those who join the church because others do, or for some personal advantage, or because they want to go to heaven when they die. To be saved is better than to have never been lost. The song of the angels, Revelation 5:12, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing;" is not so rapturous as that of the saints,

Revelation 5:9, 10, "And they (the saints) sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation; and madest them to be unto our God a kingdom and priests: and they reign upon the earth." Of this new song we read Revelation 14:3, "No man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth;" and again, Revelation 15:3, "They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou king of the ages." Such is the joy of salvation, and the victory of redeeming love over rebellious hatred: and it becomes apparent to all that the work of redemption is the crowning work of God: more grand, more glorious, a greater exhibition of Infinite Wisdom, a greater triumph of Infinite Love, than even the creation of man with all his godlike faculties and possibilities. Thus "Mercy glories against judgment." "O that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men."

CHAPTER XX

SAVED BY THE BLOOD

THE idea of saving men from sin by the blood of the Son of God had its origin in God's infinite plan, "before the foundation of the world" (Revelation 13:8). It was first suggested in human events by the offering by Abel of "the firstlings of his flock," to which "God had respect." Its signification was first indicated in the use God instructed the children of Israel to make of the blood, to shield them from the destruction He visited upon the first-born of all the families of their oppressors, when He, "with a mighty hand and an outstretched arm" delivered them from their bondage (Exodus 12). This event was memorialized, and its spiritual meaning indicated, in the annual Passover feast of the Jewish ritual; and left in that form for us to find out its deep and divine signification by hard study. To aid us in that study it was made one of the fundamental doctrines of the Christian dispensation.

It is also worthy of note that this is the last step in the ascending scale of God's inconceivable plan of creation and salvation. It is the most wonderful exhibition of Infinite Wisdom, in the manifestation of Infinite Love, ever made to the human mind—the most glorious of all the works of God with which we are

acquainted. It is, then, no wonder that it should require ages of close, sincere, earnest, persistent study, to find its true meaning, and the deep foundation on which it rests. Nor is it surprising that erroneous ideas have been entertained respecting it, owing to the fact that the spiritual nature of man has even at the present time been only partially cultivated and developed; and that it requires spiritual discernment to discern spiritual things. It should also be borne in mind that radical, fundamental truths, like the roots of all vegetable growths, and the fundamental truths of every science known, lie beneath the surface; and sometimes require long-continued and persistent study to find them, during which false theories invariably prevail. Take the science of astronomy as a conspicuous example. With these preliminary suggestions, we propose to give our readers the result of our original study of this great and truly mysterious problem. Our sole object is to find, if possible, God's thought and plan concerning it. This study has finally taken the following form.

1. Man, as he comes into the world from the hand of his Creator, is wholly human. Human souls and their material bodies are the product of generation; they are born of human parents. The soul, in which resides the life principle and the personality, has its origin in the father; the body through which the soul manifests itself, is furnished by the mother. So far man is an animal. His spirit, which is a distinct, and the most important element in his constitution, is "the gift of God" (Ecclesiastes 12:7). It, however is also human. It is no part of the divine nature.

This distinction is especially important at the present

time, because of the insane effort on the part of those who are intent on having a New Religion, based on the humanity instead of the divinity of our Savior, to prove that man is also divine. Driven, by facts indisputable and unanswerable to admit His divinity, which they at first denied; and still intent to maintain that He was not superhuman, they have claimed that all men are divine. This, however, is as untenable as the other. There is not an intimation in the Word of God, nor in the works of any unregenerate man, that supports this proposition; or that is in harmony and consistency with it. It is the spirit that differentiates man from all other creatures that possess the animal nature, and makes him human; that compels him to be a moral agent, and enables him to bear "the image and likeness" of his Creator, while he is not God's literally begotten child. God has declared Himself to be a Father to every creature that is endowed with a spirit; but He has but one "begotten Son," who possesses in His nature a portion of His own nature and substance, that makes Him divine essentially.

2. In the growth and development of every human soul, from the embryonic condition of its birth, the wants of the body receive first attention. When a few weeks old indications of mind are observable; but years pass before indications of moral agency or spiritual life can be discerned. During these years the child has no other thought or purpose than self-indulgence. It is pleasing in many ways, far more so than a kitten or a puppy, or any bird, but its life, so far as any purpose except self-indulgence is concerned, is only that of an irresponsible but beautiful and attractive animal. The spirit is there, but still undeveloped. "Of such is the

kingdom of heaven," because they have never forfeited their right to its joys by sin. They are pure and innocent. Would that they might remain so! but they will not.

During this period of innocent self-indulgence, habits have been forming that have acquired complete control of the will; and when the first alternative comes, that necessitates a choice between right and wrong, it has no moral purpose, nor any moral strength to execute a moral purpose, and it chooses from pure habit to gratify the demand of the flesh instead of the dictate of the spirit. Thus it is that its first moral acts are selfish and sinful. "They go astray from their birth." This is the philosophy, the constitutional basis, of the doctrine of "Natural Depravity;" and furnishes a rational explanation of Romans 11:32, "God hath shut up all unto disobedience, that he might have mercy upon all." For a more extended discussion of this subject, see Chapter V.

3. It is from this condition of self-indulgence and bondage to "the desires of the flesh and of the mind" that Christ came to save us. This is said to be done by His blood. Our question is, How? What is the psychological process, and what the divine agency, that unite in the deliverance of the soul that has thus fallen into sin, from which it can be redeemed only by the blood of the divine Savior, the Son of God? "We are God's fellow-workers." We can do nothing without Him; and He can do nothing in this line without us. "No man cometh unto me except the Father draw him." "Ye will not come unto me that ye may have life."

We have found the greatest truths with which we are acquainted by thoughtful study of the inspired

Word; and this is just the kind of truth we may expect to find there. Let us try it. Turn first to Leviticus 17:11 and 14, "The life of the flesh is in the blood." . . . . "As to the life of all flesh, the blood thereof is all one with the life thereof." Deuteronomy 12:23, "The blood is the life." This is the key to the whole question. "The blood of Jesus Christ cleanseth us from all sin" means the divine life of Jesus Christ, infused into the soul that is "dead in trespasses and in sins," makes that soul "dead unto sin, and alive unto God in Christ Jesus."

Jesus often illustrated spiritual truth by reference to natural laws and human affairs; may we not do the same? One of my most helpful maxims, in the study of spiritual truth, is this:—Every fact and every law in the material world, and every event in human experience, is designed by Our Father to be an object-lesson, directing attention to a fact, a law, an experience, in the spiritual life. Following this suggestion, I find an extraordinary and wonderfully appropriate illustration of the transfusion of the divine life of Christ into the spiritual life of man, in a modern operation in surgery.

A wife was at the point of death from *anemia*—a lack of healthy blood. Her physician said, If a healthy person will furnish the blood, I will save her life. Her husband accepted the proposition. Connection was made between one of his arteries and one of her veins, and his own loving heart pumped his life-blood into her veins and heart and life. She lived. His life was transfused into her life; and in a most literal sense "they twain became one flesh"—one life.

Now transfer the thought from the physical parable to the spiritual fact. Instead of a dying wife, the

patient is a dead sinner. "The wages of sin is death." A sinner is one who is spiritually dead. He has no consciousness of a spiritual life. His spiritual eye is blind; it can neither see God nor spiritual truth. The spiritual ear is deaf; it cannot hear the voice of God, even though it bears a message of mercy. The animal man is alive; and is thoroughly absorbed in gratifying "the desires of the flesh and of the mind." "God is not in all his thoughts." He swears by His name; and yet, "No God" is in his thought. Poor soul! "having no hope, and without God in the world." Can anything be done for such a soul? Let us call the Great Physician. Jesus comes; looks upon him compassionately, and says, "Wilt thou be made whole?" "I died for thee; laid down my human life, poured out my human blood; and suffered in my divine soul the agonies of the lost soul, out of pure, realistic sympathy for every soul that will finally lie down in despair, to win thee from thy delusions, and draw thee, through repentance, to myself. Believe on me; put thy trust in me; return with filial love and loyal obedience to God; and I will cleanse thee from all thy sins; blot out the stains of guilt from thy soul, and beget in thee the germ of a new and divine life, that shall be eternal."

"Quickened in the spirit," realizing as never before the folly and wickedness of his past life, and his lost condition, he exclaims, "Lord, I believe." "Thou hast the words of eternal life." "Deliver me from the chains with which Satan has bound me, and I will be thy grateful and obedient servant." At this juncture, Jesus says, "Thy sins are forgiven thee. Go in peace, and sin no more;" at the same time infusing into the penitent soul the zoosperm of His own divine

life, and he who was dead is made alive. This is the first resurrection—resurrection from spiritual death to a spiritual life. "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power." They who are born twice will die but once; but all they who are born but once will die twice.

Such is the process, by the co-working of divine grace and the human will, by which the soul that was only human before "becomes a partaker of the divine nature." Henceforth it is expected that the divine life will rise above and overrule the human; and this, according to the Scriptures, is the philosophy of regeneration—"Born from above;" "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Saved by the blood of the crucified One;" not the human blood that flowed from His hands, His feet, and His side on the cross; but by the divine life, of which blood is the symbol, infused into his life from the heart of the Savior. This is eternal life—the life that never dies.

In the light of this interpretation, how wonderfully significant are the following passages:—Galatians 2:20, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." Colossians 1:27, "Christ in you the hope of glory." This also gives us a clear understanding of the most extraordinary and mysterious words that ever fell on human ears. We find them in John 6:53-58, "Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my

blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven:..... he that eateth this bread shall live for ever." Surely it is no wonder that "the Jews strove one with another, saying, How can this man give us his flesh to eat?" We shall be in the same quandary, if we attempt to understand it literally. But, noting Jesus' words, in connection with these mysterious utterances, "The words that I have spoken unto you are spirit, and are life;" and referring once more to Leviticus 17: 14, "As to the life of all flesh, the blood thereof is all one with the life thereof," there is no mystery left, except in the mind of those who question the superhuman power of the divine man, our Savior Jesus Christ. The flesh and the blood are symbols of the same truth; namely, that our spiritual life is first begotten in us by the infusion of the divine life; and then sustained in the same manner. Christ is our life; without Him we can do nothing. "As I live because of the Father; so he that eateth me, he also shall live because of me."

This is also the meaning of the Lord's Supper, instituted by Him as a memorial. Note His significant words:—"This is my body, which is broken for you: this do in remembrance of me." "This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me." Remember what? Remember His dying love? Assuredly; and more. Remember that all spiritual life is begotten of Him; and that all spiritual strength, our daily spiritual bread, is also from Him. Do we observe this ordinance as often as we should?

CHAPTER XXI

THE KINGDOM OF CHRIST

BESIDES the Kingdom of God we read in the New Testament of the kingdom of heaven and the kingdom of Christ. We also find the phrase "the kingdom," which would indicate that there is but one kingdom. Jesus Himself speaks of "the Kingdom of God," "My Father's kingdom," and "My kingdom." How to harmonize these apparently conflicting phrases, and get a clear idea of the situation, has cost much study. It is also a curious circumstance that Matthew is the only scripture writer who uses the phrase "kingdom of heaven." This fact prompts the inquiry, Did Matthew apprehend more fully than the other writers, the fact that the kingdom that Jesus came to "set up" was a spiritual kingdom? a heavenly instead of an earthly kingdom? It is very evident that when Jesus commenced His ministry there was not a man on earth who had any other idea than that the kingdom promised by the prophets would be a temporal kingdom. The first intimation that it was not was given to Nicodemus, when he "came to Jesus by night," and received some thoughts respecting it that staggered him at the time; and that so offended the Sanhedrin when reported to them that from that moment they plotted to put Him to death. When standing before Pilate Jesus admitted He was a king, but declared plainly, "My kingdom is

not of this world." Still, when standing with His disciples upon Olivet, at the last interview He had with them on the earth, they asked Him, "Dost thou at this time restore the kingdom to Israel?" manifestly having only a temporal kingdom in mind. To this direct question Jesus refused to give a direct answer; and left them to discover the truth by the experiences that would come to them when the Holy Spirit should come upon them. Through the teaching of the Spirit that "leads into all truth," and the wonderful experiences through which they passed, it is evident that Peter, James, John, and Jude, and perhaps Matthew, at least, very soon had full apprehension of the truth. One thing is sure; that this most important of all the truths relating to His kingdom was the universal understanding among His followers at a very early period. Even the unbelieving Jews seem to have abandoned forever the idea that the kingdom of David, as a temporal kingdom would ever be established upon the earth. All the writings of the apostle Paul, and also of Luke, show that they understood it perfectly.

In all these writings, the passages that refer to the kingdom of Christ, and especially Jesus' own words respecting it, make it clear that the kingdom of Christ and the Kingdom of God, though harmoniously correlated, are not strictly identical. The Kingdom of God is universal, including all mankind as lawful subjects, owing allegiance to God as their King, though in rebellion against Him; while the kingdom of Christ includes properly only those who have been reclaimed from their rebellion, have become reconciled to God, the King Supreme, through Christ the Mediator, and have identified themselves as His followers. Jesus speaks of such

as those whom the Father had given Him. "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word" (John 17:6). "I pray not for the world, but for those whom thou hast given me" (John 17:9). Paul's testimony on this point is definite and positive. "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love" (Colossians 1:13). This point settled, others become easily determined.

When Gabriel announced to Mary that she should bear a son, and call his name Jesus, he added, Luke 1:32, "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David;.....and of his kingdom there shall be no end." In Isaiah 9:7 we read, "Of the increase of his government and of peace there shall be no end, ... to uphold it with justice and with righteousness from henceforth even forever." In Jeremiah 31:34, "They shall teach no more every man his neighbor saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah." In Revelation 11:15, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." In Isaiah 2:4, "And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

From these prophetic passages we learn that the subduing of the great rebellion has but just commenced. When we think of the millions that have been brought into His kingdom by the winning power of His words

of life, His wonderful works, His heavenly Spirit, and His dying love, we rejoice that so much has been accomplished; but when we think of the multitudes who have died in rebellion; the multitudes who are unsaved to-day; the very few of those who are "being saved" who conscientiously realize the meaning of the profession they make, and are active co-workers with Christ and with one another in persuading others to be reconciled to God and become loyal subjects of His kingdom; and especially when we consider the letting down of the standard of holy living and holy zeal that has been so manifest in recent years; and then add the increasing and dominating spirit of idolatrous greed for wealth, and the wild and insane corruption that abounds in the realm of politics—if we give these facts and circumstances any weight at all, we must see that the consummation of the foregoing prophecies is yet a long way in the future.

1. The kingdom of Christ, like the kingdom of His Father, is a moral kingdom, not a military despotism resting upon His almightiness. The conquests of love are great and wonderful, but they are slow. Love knocks gently at the door of the heart, but does not enter until a willing hand unlocks the door, and a subdued and pleading voice says, Do please come in. Every man is a moral agent, and decides his own destiny. God's elect are they who elect Him, not those whom He elected from all eternity.

2. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign until he hath put all enemies under his feet. The last enemy that shall be abolished is death.

. . . . And when all things have been subdued unto him, then shall the Son also himself be subject to him that did subject all things unto him, that God may be all in all" (1 Corinthians 15:24-28).

The kingdom that Christ will deliver up to the Father is the kingdom that He has won from rebellion to filial love and loyal obedience; the souls He has saved from sin; the human governments He has reformed from tyrannous oppression and cruelty; the people He has redeemed from heathenism and barbarism; the world that knew not God changed by divine loving-kindness and mercy into a world where love to God supreme and equal love to all mankind reigns in every heart, the ruling motive of every act—"peace on earth, good will to men." The great rebellion is conquered; and a multitude of rebels have been saved, but not all. Many have been incorrigible; have resisted all the subduing power of Infinite Love; have exercised their sovereignty over their own choices by refusing to repent, and be reconciled to God. All such are lost. With all the ability they may have had, they have shown themselves untrustworthy, and God has no use for them in the responsibilities of His heavenly kingdom.

3. Nineteen hundred years have passed since Christ set up His kingdom here upon the earth. Its beginning was small, and the work to be accomplished was great. Eleven loyal men, whom He had instructed in the principles of His government, and the nature of the work to be done, were commissioned to "go into all the world, and preach the gospel to the whole creation." Endued with power from on high by the baptism of the Holy Spirit, great success attended their labors; and

before they were called to join their Master in the place He said He was going to prepare for them, that they might be with Him and behold His glory, the loyal subjects of His kingdom were numbered by many thousands. Such was the beginning; but, like all other things God ever made, the kingdom of righteousness must grow by a slow and perfecting process. The work is a stupendous one, and being of a moral instead of a military nature, will require ages to complete it. A military despotism may be established in a few years, and be overthrown in a day; but a kingdom of righteousness consisting wholly of reformed rebels, regenerated in heart as well as converted in outward life, is quite a different problem. Long time and patient, persevering labor are required to establish such a kingdom, but when established on filial love and loyal obedience, it will stand forever. This is eternal life.

4. The fact is as patent as it is deplorable that for some reason that seems to be mysterious to many, this kingdom of Christ, called also the Christian Church, soon lost its pristine power, since which its progress has been slow and in many respects unsatisfactory. The reason for this, though expressed differently by different persons, is radically almost as patent as the fact. The inspired writers, whose writings have come down to us as canonical, seem to have understood well, and with perfect unanimity, the spiritual nature of this kingdom, the fundamental facts upon which it is built, and the spiritual means by which it must be built up. Scarcely, however, were their voices silenced and their pens laid down, when their converts, some from Judaism, some from Paganism, began to teach for the doctrines of Jesus the commandments of men. After about

two hundred years of individual wrangling, Councils were called, composed of intolerable bigots, still in a state of semi-heathenism, to decree what "he who would be saved must believe." A great work had been done for them, in converting them from the worship of graven images to the worship of the living God; but that they were not imbued with the broad, loving, brotherly Spirit of the founder of the Christian religion is only too evident from their decrees and the intolerance that framed and enacted them. Saving faith, instead of being unreserved confidence in the divine character, the miraculous works, the superhuman wisdom, the new and wonderful doctrines, the forgiving grace, and the supreme authority of Jesus, who spake "as one having authority and not as the scribes," was assent to the decrees of the Councils; not so much from rational, logical conviction as from fear of martyrdom. It can surely be no surprise that the substitution of compulsion for the winning love by which Jesus said He would "draw all men unto Himself," as the reliable means of building up His kingdom, should banish from the Church its spiritual life, and introduce the tyrannical doctrine of the arbitrary Sovereignty of God, the predestination of the salvation or damnation of human souls from all eternity, and the unnatural, inconsistent, impossible doctrine that God required of His "beloved Son" the excruciating agonies of Gethsemane and the cross, to appease His wrath, and satisfy the heathenish demands of Justice in order that He might Himself be just, and the justifier of him that hath faith in Jesus. This blunder of the fourth century robbed the Church of its spiritual power, and laid the foundation for all the sectarian divisions that have weakened and disgraced it ever since.

From that time until the present the Church has properly been termed militant; not because of its relentless warfare against sin, but because of its unbrotherly, ungodly wrangling within itself; each sect contending against all the others about "the doctrines of men" that one *must believe* as the condition of salvation. For centuries heresy-hunting, persecution, compelling belief by threats of death on the cross or at the stake, seemed to be its chief business. Still a merciful God, and our persevering Savior who had shown His immeasurable love for lost souls by suffering the life-crushing agonies of Gethsemane and the cross, did not leave themselves without witnesses, nor the cause without faithful workers; but, as has been in all ages the divine method, employed every good that could be utilized, every Christian influence that existed in the human heart and human life, in pushing forward the work as fast as human agencies could be brought into harmony and cooperation with the divine. It could go forward no faster; for God can do nothing in the way of saving the world from sin, only as men work with Him. But the "fullness of time" was coming.

5. The spirit of liberty that was raised to a fusing heat during the Revolutionary War could not be extinguished when the freedom of the States was established. It continued to glow in the hearts of Christian men, who discovered that the tyranny of creeds in the churches had become as unendurable as the tyranny of the despots who sat upon the thrones of Europe. The Holy Spirit, which is also the spirit of liberty, had impressed them deeply that a regenerate heart and an upright life are far more reliable evidences of "saving faith" than assent to the most orthodox creed that

could be framed. So it pleased God that, before the close of the eighteenth century a movement was inaugurated for the erection of "a church without a Bishop," and without any creed but the inspired Word of God. This movement was based upon the self-evident proposition that it is the privilege and duty of regenerate, honest-minded people to "search the Scriptures" for themselves, and follow the instructions found therein as they understand them, regardless of the decrees of Councils, or the creeds of the sects. This proposition, self-evident as it is, has been very slow in supplanting the tyrannous sectarianism that existed at the time of its announcement; but it formed the basis of a reformation during the nineteenth century of far greater importance than that of the sixteenth, under the leadership of Martin Luther. The men who inaugurated that movement were the pioneers of the Christian liberality (not the Liberal Christianity) that characterizes American churches to-day. Creeds have not been discarded entirely; but it is a well-known fact that the creeds that are still extant have lost their despotic power, and are kept as antique curios, to be looked at occasionally, but no longer of any practical utility. Relics of past conflicts, such as certain disputed doctrines, forms of church government, and the names of distinguished leaders, together with that clannish weakness that fellowships only its own kith and kin, are still held dear, and constitute a line of rubbish on the ground where the walls of sectarianism once stood, preventing the free, unobstructed flowing together of the subjects of Christ's kingdom, that is sure to be realized at no very distant happy day.

One unfortunate feature of this period of reformation should not pass unnoticed. Certain worldy-minded,

pleasure-loving moralists, who thought "religion was a good thing" within certain bounds that each person must determine for himself or herself, with others who thought God too good to damn them, and still others who thought they were too good to be damned, took sides with the movement, and proclaiming God as an "Indulgent Father," who either does not know or does not care what His children do, formed pseudo churches, without either creed or any particular standard of Christian life, and little regard for the Bible or its teachings.

This was in a certain sense unavoidable, for a transition state is always a state of confusion, if not of anarchy, and is incident to many dangers. This has now been the state of the kingdom of Christ for a half century at least. Some creeds have been revised; others have been interpreted to mean something very different from what their deceased authors intended; still others have been laid upon the shelf with other antiques, and are never referred to. Meanwhile, some of Christ's most sincere, conscientious, and zealous followers have announced their full confidence in the Bible as the inspired and infallible Word of God, when truthfully interpreted; and an all-sufficient rule of faith and practice; each member being expected to study the Word diligently, form his or her own opinions conscientiously, and obey its requirements as answerable to God. This is undoubtedly the true Christian attitude for all the true subjects of the kingdom of Christ. It recognizes, and aims to realize, His own words, Matthew 23:8, "One is your Teacher, and all ye are brethren." It is also the only ground on which His prayer can be answered, John 17:21-23, "That they

may all be one; even as thou, Father, art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one even as we are one: I in them, and thou in me, that they may be perfected into one: that the world may know that thou didst send me." Glorious consummation! Let all the filial, loyal subjects of this glorious kingdom unite all their consecrated energies in hastening the day of perfect harmony and peace; when the language of Isaiah 52:7, 8 shall be realized, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion."

This passage, and several others of like import, present a bright picture of a condition to which this world is yet to be brought by the gospel. Contrast this with the present condition of both individuals and nations; then take into account that almost nineteen hundred years have passed since Christ commissioned His disciples to go into all the world and proclaim the glad tidings; and no one can refuse to admit that the progress has been very slow. Then look at the progress that has been made in all other things that concern human development and welfare. The home in which Jesus was brought up did not contain a single article of furniture that is regarded as a necessity in the humblest American home to-day. Jesus never slept upon a mattress supported by a bedstead; never sat upon a chair;

never ate a meal from a china-furnished table with a knife and fork; His father Joseph never saw a cook-stove, or even a fire-place with a stick chimney. The tools with which He and His father worked were rude implements compared with the ax and saw and plane and chisel and hammer and nails used by a carpenter to-day. To particularize on all the lines of material progress is impossible, but we must notice a few others. Think of the contrast in all mechanic arts; in the fine arts; in the knowledge of the laws and forces of nature that constitute all our Natural Sciences. Contrast a wooden plow with a wrought-iron share, with a gang of steel plows drawn by a steam engine, or with any plow in use in America to-day; the sower who scattered his seed by handfuls, followed by a drag made of bushes drawn by an ox or a cow, with a farmer's drill; a sickle with a reaper; the threshing-floor on which the grain was trodden out by oxen, with a threshing machine; "two women grinding at the mill" with the "separator" now in use for making flour; the school of Gamaliel in which Paul was educated with American universities; the Scriptures, printed letter by letter on parchment with a pen made of a reed, and preserved in rolls, costing years of labor and hundreds of dollars, even when labor cost less than one dime a day, with the type-printed morocco-bound Bible you use every day. Contrast traveling upon a donkey or a camel with a railroad or automobile or aeroplane. Contrast the social life of those days with the social life of to-day; the government of the Roman Empire with that of the United States. But there is no end to the contrasts. Fill out the list yourself; but do not fail to notice the progress.

Now ask yourself, Why such progress on all material, social, and also civil and political lines, and so little in the reformation of the world? The answer is not far to find. It is simply because in all these lines there has been perfect freedom of thought, study, and action. Men have been honestly endeavoring to find the truth where and as God has written it for their reading and study; but in the matter of spiritual truth and life, the broadest, the deepest, the loftiest, the most scientific, the most profound, the most rational, requiring the closest observation and most careful study in order to obtain all the facts necessary to sound argument and correct conclusions, the decrees of Councils have been substituted for the Word of God; the human mind has been shackled and trammeled by authoritative decrees, enforcing assent to a form of faith falsely so called; thus crippling if not utterly destroying the freedom of observation, comparison, thought, reason, that are the God-given right, privilege, duty of every rational son and daughter of "Our Father." Some progress has been made, as already shown, against this unfortunate, cruel state of things, so pernicious, so detrimental, to the most divine, most important, of all matters in which the interests of the human mind, and the welfare, even the salvation, of every human soul are concerned; but how little.

It was the most ingenius and detrimental; the most devilish, and yet the most successful, of all the devices of Satan, to mar the last, the most noble, the most perfect, workmanship of the Infinite Mind; retard the progress of the kingdom of Christ, and ruin the souls of men. Is it not time the infernal work was arrested and turned back, like the ocean billows that dash

against Gibraltar's impregnable rock? For the sake of perishing souls, let there be no more delay! O ye creed-bound followers of Jesus, our King, cast your idols to the moles and the bats. Already they are fallen down before the advancing ark of Jehovah, and have lost their heads. Burn them! burn them quickly! And ye who have gone over to the other extreme, and have no faith in creeds nor in the Bible itself, return to the Word of the Lord that "abideth forever:" read, study, think, reason, believe, draw your own conclusions, but draw them honestly, and always obey from the heart the form of doctrine found therein, and you will both save yourselves, and save others; and the kingdom of Christ will be established in the earth, triumphant over all obstacles and all opposition; "one fold and one shepherd," "His name one, and his praise one," to the ends of the earth.

Much time has been lost, but we will not despair. The signs of the times are encouraging. It is doubtful if a thinking man, under sixty years of age, can be found, who will attempt to defend the Westminster Catechism or any Calvinistic creed in existence; though they still hold their places as the doctrinal standards of many churches. There are, however, adversaries of another kind. Thousands are associated with churches of not only doubtful theology but of loose morals, if not of positively unchristian practices; having no confidence in the divine authority of the Bible, denying the divinity of the begotten Son of God, the truthfulness of the story of His miraculous conception, the fact of His resurrection, and even the purity of His life and the authority of His teachings. In view of this unsettled state of things, it may be pertinently inquired, What

stability can there be to a kingdom so disintegrated? "A kingdom divided against itself cannot stand."

Again we say, Do not despair. God knows how to bring order out of chaos. "Of His kingdom there shall be no end." Paul was not mistaken when he wrote, "The foundation of God standeth sure;" and "other foundation can no man lay than that is laid." There is a solid, immovable, eternal foundation on which the kingdom of Christ stands, and it can and must be found; but, as things now are, nothing but original, independent, faithful, candid, logical study, from the right view-point, can find it. It was a deep conviction of the importance of such an undertaking that led to the studies that have been presented in the foregoing chapters. Confident, therefore, that we have found the right view-point, the right idea of the Kingdom of God and the nature of His government; the true relation of His Son both to Him and to us, we will now consider the part we are to perform, under Him, in accomplishing the great work. To aid us in this we find a complete and comprehensive statement of the whole matter in 2 Corinthians 5: 20, "We are ambassadors on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God."

The fundamental facts assumed in this text, and distinctly referred to, are that God is the Sovereign of this world; that the world is in a state of antagonism to His government; that He has appointed Christ Ambassador General to subdue this rebellion, and win back to filial love and loyal obedience His disaffected children; and that Christ has committed this great work to certain chosen ones of His followers, to be accomplished in His name. Our inquiry now is, What are the official

qualifications, and what the official duties of a sub-ambassador; namely, a minister of the gospel, in this great work?

1. It must be manifest to all who have any realistic idea of this great work that the first essential to such an office in such a kingdom must be a solemn and weighty consciousness of both the honor and the incomprehensible importance and responsibility of a divine commission to so high an office. A minister of the gospel is one of the highest officials in the highest government in the world.

2. Of the qualifications necessary to the discharge of the duties of such an office thorough acquaintance with the nature and object of the existence of the government must of course be essential. Has not this been a great and weakening lack ever since the apostles left the earth? Ask the graduates of the theological seminaries of this year, 1912, what are their ideas on this point.

3. A full understanding of the occasion of the existing alienation, what is the offense, where the blame lies, which party is at fault, and the conditions of the desired reconciliation, must also be necessary. How definite, particular, and precise are the ideas of the ministers of to-day on these points?

There is one important fact connected with the alienation of the entire race from God at the very outset of life, whose occasion and philosophy, I believe, have never been understood; owing, perhaps, to defective translation of a certain text. In the Revision of 1901 we find that fact clearly stated as follows:—Romans 11:32, "God hath shut up all unto disobedience, that he might have mercy upon all." This passage states

clearly the doctrine that has been called "Natural Depravity," about which there has been the most violent contention for ages. That all who reach the period of accountability "sin and fall short of the glory of God" is too evident to be disputed; but how to account for the fact that all "are by nature the children of wrath" has been a very difficult problem. The prevailing theory has been, and still is, that "In Adam's fall, we sinned all." This has never been satisfactory, even to those who advocated it, because it is inconsistent with the well-established fact that "every man shall give account of himself to God." Let me ask the reader to study and weigh candidly the following argument on this point.

In the development of the human child, the wants of the body must receive first attention. When a few weeks old evidences of intelligence appear. At what age the first indications of the moral nature appear, and moral accountability commences, may not be positively determined; but it is certain that years pass before that period is reached. During those years the volitions of the child, as well as the attentions of others, are all given to the demands of the body and of the mind. Thus the habit of "doing the desires of the flesh and of the mind," in which, according to Ephesians 2:3, being "by nature the children of wrath" consists, is formed before accountability commences. The influence over the will of the habit thus formed renders the child oblivious at first of the suggestions of the spirit, which is in communication with the Spirit of God, and regardless of the demands of its parents that require self-denial. This is the beginning of the moral life; and disobedience is certain. Thus "all are shut up unto dis-

obedience." It is God's own arrangement in order that "He might have mercy upon all." Only sinners have need of mercy. This state of things points directly to and emphasizes the duty and importance of the earliest possible efforts, on the part of parents, teachers, ministers, and everybody, to head off by every possible means, the power of the habit of self-indulgence, by enforcing obedience, and impressing the mind of the child, as early as possible, with its duty to practice self-denial, and do right. Awaken conscience as early as possible, and save the soul from that bondage to the flesh that will soon compel the wail, "O wretched man that I am! who shall deliver me from this body of death?"

The difficulty of counteracting the force of the habit of self-indulgence thus generated is immensely increased by heredity. Worldly and sensual lusts are almost certainly transmitted to their children by parents who are addicted to them, often resulting in degeneracy that renders its victim irresponsible as well as irredeemable. This fact should be a fearful warning to parents, and a powerful check upon all their habits. To be well born is as important as to be well bred. I copy the following from a tract, published by the National Purity Association, and entitled Heredity and Maternal Impressions.

"A mother may mold the plastic atom of life into a saint or a poet, or into at least a strong and good human being; but she must prepare for it as an artist studies for a picture, or an athlete trains for a race. In this temple must come no tread of unclean passion. While the vital clay lies under her molding hand she must be pure as a vestal virgin and free as Diana. She

must keep sweet and calm, and drink in strength from the blessed air and sunshine. She must have a reasonable degree of health and happiness, a good mind and a devoted soul; she must be enlightened as to the laws of health and being; and she must yield herself to the influences of the Holy Spirit."

This duty is impressively taught in the Scriptures. When the angel of Jehovah announced to the wife of Manoah that she should bear a son, he added, Judges 13:4, "Now therefore beware, and drink no wine nor strong drink, and eat not any unclean thing." Notice also Matthew 1:24, "And Joseph arose from his sleep, and took unto him his wife; and knew her not until she had brought forth a son; and he called his name Jesus." This is God's method by which parents are required to counteract natural self-indulgence.

4. An ambassador should have a very clear and definite idea of the end he is expected to accomplish, and the means he is to employ in its accomplishment. On this point he will receive definite instructions from the government he represents. These he must study carefully, and follow implicitly. He may not inquire for a moment what the party to whom he is sent thinks of his mission, or what he would like to have him do in its accomplishment. He is accountable only to the government from which he receives his commission, and must obey instructions regardless of consequences, either to himself personally, or to the government. One important instruction, however, is, "Be ye wise as serpents, and harmless as doves." This is plainly a warning against self-conceit, arrogance, rashness, and recklessness, on the one hand, or any compromise with the world, the flesh or the devil, on the other.

5. The definite work of "ambassadors on behalf of Christ" is to carry forward to as speedy a completion as possible the work He came to inaugurate; namely, to subdue, if possible, every stubborn and rebellious heart, not by almighty compulsion, but by the omnipotence of Infinite Love. "We beseech you on behalf of Christ, be ye reconciled to God." This is salvation. Every soul thus reconciled to God becomes a filial loyal subject of the kingdom of Christ. O what a ministry is this! next to that of the Son of God Himself! Let us look to it that we walk worthily of the high vocation with which we are called. The work is strenuous and exacting; and the responsibility the greatest laid upon mortals, except that of parents. But we can do all things through Christ who strengtheneth us. He has said, "My grace shall be sufficient for you."

These statements seem plain enough. Probably not a Christian can be found in the world who would deny one of them; but what a different kind of work they outline from that which is practiced in enlightened America to-day, after nineteen hundred years of . . . . shall we call it progress? There is scarcely an issue of any religious journal in America in which the distracted energies of the church are not referred to, freely admitted, and sincerely deplored. The question is continually asked, What is the cause? How shall this state of things be remedied? Will my fellow-laborers, my brethren in the ministry, allow "such a one as Paul (Thomas) the aged," who has made this matter a serious study for many years, to make a few practical suggestions?

1. The only effectual remedy for this state of confusion, distraction, and weakness, is the concentration

of all the energies of the Church, which includes all the true followers of Christ and none others, upon the one work of persuading all men to be reconciled to God. Let this effort be like a political campaign, concentrated directly upon the one issue. Preach it; make it the subject of every conversation; keep it constantly uppermost in your own mind, uppermost in the pulpit, uppermost in your life, uppermost night and day wherever you go. Jesus, with foreknowledge of these very times, prayed that His followers might be one, *"that the world may believe that thou didst send me."* This prayer is a plain intimation that the complete organic union of His followers is an unalterable condition of the conversion of the world. The determination to send the gospel to the ends of the earth within the period of a single generation is all right. May its success be complete! But its saving power over the hearts and lives of men will never be complete until the unity of God's people shall convince the world that "Jesus Christ is Lord, to the glory of God the Father." When that union is complete we may confidently expect that "every knee shall bow, and every tongue confess" that the gospel is "the power of God unto salvation to every one that believeth." Since it must come to this, let it come quickly! "Federation" is a step toward it, but it is not sufficient. It recognizes the necessity, but fails to meet it. Since the necessity is great and infinitely important, and since there can be no doubt as to the condition, why not fulfil it at once? Do you say, It is a great undertaking? Indeed it is; but is not this an age of great undertakings? Since worldlings are not afraid of great undertakings, should ambassadors of the Kingdom of God and of Christ be afraid of

great undertakings? Omnipotence may be relied upon to sustain it—the omnipotence of almightiness, and the omnipotence of Infinite Love. Do right, and leave the consequences to Him who rules the world in righteousness.

2. Remember, as already stated, this is an ambassador's *sole business.* He holds his high commission for this very purpose, and for no other. What would an ambassador of the United States do, who had received such a commission to go into a rebellious state on such an errand? I seriously fear the ministers of the gospel, who have studied their business and are doing faithful work from this view-point, are few at the present time. Is not the view-point correct? Who will dispute it? Brethren: my dear brethren; *Get down to business—God's business—Christ's business.* He is our example in this work. Did not He *teach daily* in the temple, and in the synagogues, and in the streets, wherever He might be? Go thou and do likewise!

3. This work does not belong to the ministry alone. All who have intelligently passed from death unto life; who know from experience what it is to be born from above; who realize that they have been redeemed from a state of alienation and rebellion to one of filial love and loyal obedience by the dying love of the Son of God—the noblest, most exalted, most wonderful being that ever wore the human form; and who realize by their own experiences the lost, unhappy, hopeless condition of their unconverted friends, will and must be moved to invite, persuade, and by moral means "compel them to come in." Lack of this interest in the salvation of others is the most deplorable evidence of a lack of genuine work of grace in the hearts of most of the members

of our churches to-day. Pray the Lord of the harvest to send laborers into the harvest, but do not neglect to go into the harvest field yourself.

4. But, zeal without knowledge is not sufficient. In this great work, accurate and positive knowledge on two points is especially essential. These points are the facts of the situation, and the methods best adapted to promote the desired end. On both these points there is a most deplorable deficiency. In my judgment there is more looseness of thought, less definiteness of idea and purpose respecting this greatest of human works than any other. The farmer has definite ideas respecting his work before he puts a plow into the ground. He did not know the best methods when he commenced, six thousand years ago, and may not know the very best yet; but he always had definite ideas, and did the best he knew. The mechanic knows exactly what he is going to make before he lifts a tool. A teacher can teach nothing that he does not know. But when you come to the ministry, especially at the present time, and ask them what they know respecting the doctrines they are expected to teach, many of them at least are dumb. Ministers have, of late years, been preaching practical sermons instead of doctrinal, because there are so few doctrines on which they could affirm belief with any positiveness. This was undoubtedly the best they could do under the circumstances, but it is a deplorable state of affairs.

The apostles never preached nor wrote in that manner. Luke "traced all things accurately from the first," and recorded only "matters which have been fully established among us, even as they delivered them unto us, who from the beginning were eyewitnesses and min-

isters of the word." John says, 1 John 1:1, "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life.....declare we unto you." Paul never expressed a doctrinal thought in doubting words; and often uses the words "we know." The reason is plain. What we receive upon the dictum of others without fully digesting it in our own reason, we never know: especially if we are told we must receive it by faith though reason spurns it. What God reveals to us in His Word, we may depend upon, and boldly affirm, I KNOW. What, then, are some of the things that a minister of the gospel should know, respecting his work as an ambassador of Christ?

(1) He should know that platitudes of good advice, even when emphasized by good examples, are not sufficient to win a rebellious world back to filial love to their Father and loyal obedience to their King, though one may by that means make a comfortable living, and enjoy a place in the best society. Many heathen have done that. Christianity demands more of its teachers.

(2) He should know and realize in the very depths of his soul that leading souls that are in a state of rebellion against God and His kingdom into a state of "godly sorrow that leadeth unto repentance unto salvation" is his *first, constant, every-day business*—the supreme end for which he lives. His commission as an ambassador should teach him this.

(3) He should know that in order to efficiency to this end, the world must be made to understand their relations to God as His children, and their obligations to Him and their fellow men, as members of His family,

and subjects of His kingdom; and that their obligation to observe every precept, and obey every command He has given them, is more sacred than their obligation to obey the laws of the State of which they are citizens; and that their family pride, as sons and daughters of God, their unwillingness to disgrace their family name, should be more realistic toward Him than toward their earthly father. Is there a man or woman on earth who, if these facts had been taught them, and impressed upon their minds, "line upon line, line upon line; precept upon precept, precept upon precept," in childhood, would be so thoughtless of God, of their attitude toward Him, and of their manner of daily life as all now are? Let ministers preach the family and Kingdom of God until their congregations understand and realize these primary facts, if they want to hold their congregations, and have success in winning souls. This is the highest vantage ground, from which to make all arguments, all appeals for true, noble, moral, and religious lives.

(4) He should know, and preach in plain, positive terms, that every man, every woman, who lives neglectful of the duties imposed by these relations is in open rebellion against God, destitute of filial love, disloyal as a subject of His kingdom, and unworthy of his or her position in either relation; and, at the same time, bringing the greatest evils upon themselves. He need not preach "hell and damnation." "The fear o' hell is a hangman's whip," an unworthy motive to any moral or Christian act. Candid, loving, kind, logical, appeals to reason from this vantage ground, with the addition that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life," will be sufficient to

make every well-meaning person on earth ashamed to be in rebellion against such a Father, such a government, such a Savior. This is the claim that God has upon all men—the claim that they deny, or refuse to admit, simply because they are not taught it in their childhood. Job 21:15 truthfully describes the attitude of the unregenerate world toward God for this reason: "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?"

(5) The true concept of sin is also a matter that should be more clear, positive, and impressive upon every mind, saint, and sinner, than it is. The prevailing idea of sin is that it is the utterance of some wicked word or the performance of some wicked deed. Questions of dancing, card-playing, gambling, and theater-going, as to their being right or wrong, are continually discussed, as though the moral quality of an act consisted in its outward performance. That most original, independent, and correct theological thinker, of the nineteenth century, and of all the preceding centuries, Charles G. Finney, used to tell us (his pupils), "Sin is a state of mind." Indifference to the will of God, or to the welfare of our fellow men is sin. The positive law is, "Thou shalt love the Lord thy God with all they heart, and thy neighbor as thyself." That is a holy attitude of mind; any attitude short of that is sin. A very significant and positive passage touching this point is Romans 14:23, "He that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." That means that an act, deliberately performed, of whose moral character one is in doubt, is sinful. Not because the act is in itself sinful, but because of the willingness to perform

it regardless of the doubt. It would not matter how beneficent the act might prove to be, its performance while in doubt on that point would make it sinful. The only true state of mind is a determination not to do what is offensive to God or injurious to men. Another mysterious passage, whose doctrine is based upon the same principle, is James 2:10, "Whosoever shall keep the whole law, and yet stumble in one point, is become guilty of all." The gist of this passage is this:—If there is a single commandment or requirement of God that you are willing to disobey, or would disregard under a certain temptation, you would also disobey any other, if sufficient temptation were brought to bear upon you. You often hear the remark, "Every man has his price." You may safely judge that the one who makes that remark has his price. We find great numbers of that class of men in our legislative bodies and in official positions in our city governments; but it is not true of every man. Thank God, there are true men, loyal men, Christian men, in the world yet.

This is a convenient place to say a word respecting the sin against the Holy Spirit—the unpardonable sin, "that hath never forgiveness, in this world nor the world to come." What is it? Like all sin it is a state of mind. What, then, is that state of mind? I answer, it is simply a determination not to repent. It matters not of what sin a person may have been guilty, a penitent, humble prayer, "God be merciful to me a sinner," will ensure pardon. To this statement there is no exception. The principle took concrete form in the incident that furnished Jesus the opportunity to made known the general principle. Jesus had been doing mighty wonders; works that surpassed all human

skill and power so far that they could be attributed to no other than divine agency. "No man can do the signs that thou doest except God be with him." The scribes, who had come down from Jerusalem for the purpose of destroying His influence among the people, told them, "He hath Beelzebub, and, by the prince of the demons casteth he out demons." This remark, made for this purpose, under these circumstances, was evidence of an incorrigible, willful, dishonest state of mind, determined not to be convinced even by the most positive divine demonstrations; a state of mind in utter defiance of the Holy Spirit, rendering all further effort to do them good futile and useless. That is the sin that hath never forgiveness. Penitence, which is the unalterable condition of forgiveness, is impossible to one who will not exercise it. No one need ever fear he has committed the unpardonable sin, if he is willing to confess his sin to God and sin no more. "He that confesseth and forsaketh his sin shall find mercy."

There is one more defect in the methods employed at the present time for the evangelization of the world to which I feel solemnly and conscientiously constrained to call attention, though I greatly regret the necessity. I am no pessimist. I fully appreciate the sincere and earnest efforts that have been made during all the past ages, from Noah and Abraham and Moses up to the earnest evangelists of the present day, and rejoice in all their successes; but I realize that each advance step has trodden under its feet some error of the past, and revealed a new truth for which the world had just reached a state of preparation. Will that never occur again? Have we reached the *ultima thule* of the discovery of divine truth?

The fundamental theory on which evangelistic efforts have been made up to the present time has been that Jesus wrought out a "complete work of salvation" for each individual of the whole race of man: and that all that is necessary on our part is to "accept Him as our Savior." This theory has been emphasized more and more as the work has advanced. It has also been claimed that it is the most advantageous position of attack upon the powers of darkness, and productive of the largest results. It has been the radical doctrine of the most successful evangelists of recent times. Still the doctrine is erroneous; and is not supported by either Scripture or reason. The reason of its success, as well as proof of its defects, are very easy to find.

The most careless sinners in the world, all who have not reached a state of confirmed unbelief and some who have reached that state, are frank to admit that they want to be saved; that is, they want to go to heaven when they die. At the same time it is natural that each one would like to secure that great boon at as small cost as possible. Those we call heathen, who worship images or an incomprehensible mythical something or nothing that images are supposed to represent, think they appease the wrath and propitiate the favor of their deities, both for the present and the future, by altar sacrifices of some kind; the Mohammedan expects to gain the same end by the punctilious observance of his devotions; the Catholic expects the same by numerous repetitions of the same prayers, attending the masses, observing the devotions, adoring the Blessed Virgin, performing penances, and receiving the extreme unction when about to die. Protestant Christians have been taught, especially by the methods of recent

evangelists, that they must "accept Christ as their Savior," and believe they are saved by Him, and rest assured that all will be well. No penitential tears are required; no godly sorrow that leadeth to repentance; no broken and contrite spirit; no confession of sins; no consciousness of an inward change as the result of being born again; no experience of deliverance from the bondage of sinful habits; no witness of the Spirit that they are the children of God; and but a slight idea of any change in their deportment.

This is the kind of evangelistic work that is passing to-day for regeneration and conversion. Thus some, not all, of our most successful evangelists "daub with untempered mortar," "heal the hurt of God's people slightly, crying peace, peace, when there is no peace." The result is, churches are filled with unconverted members, who are deceived by false hopes—idlers in God's vineyard—a source of weakness and inefficiency that is deplored by every spiritual-minded man and woman in the world.

Dark as the colors are in this picture, and sad as I have felt while painting it, I still rejoice that God has not left Himself without witnesses. Some have realized their sinfulness, have shed tears of true penitence, have experienced "godly sorrow that leadeth unto repentance unto salvation," have confessed their sins with broken and contrite hearts, have entered fully into the fellowship of Christ's sufferings, and consecrated themselves to self-sacrificing lives and labor; not that they may go to heaven when they die, but that they may be co-laborers with Christ, and with other loyal subjects of His kingdom in bringing this rebellious world under the victorious banner of the cross. It is a great work;

and the conquest of love over souls who are radically deceived as to their own good and welfare, and hardened in rebellion against Infinite Love itself, is slow. Still, its ultimate triumph is sure; and happy are they who will join in the shout of victory at the last.

I have not called attention to this state of things simply for the purpose of making the above statements. There is a cure for other evils, and there is a cure for this. Let us find it. One practical glance at the philosophy of Moral Agency will place us on a standpoint from which the whole subject will be clearly seen.

Since every moral agent must stand approved or disapproved in the judgment of all other moral agents according to his own individual, independent choice, it is impossible that any act of one can in any sense whatever atone for the offense of another. The most that any moral agent can do to save another from sin, or the consequences of sin, is to persuade the offender to repent; that is, to beget in him penitence for his offense, which, in the sight of exact justice, is the only, but all-sufficient, condition of pardon. Hence, every word the Savior spoke when here upon the earth, every wonderful work He performed, every agony He experienced in Gethsemane and on the cross, was designed to win the sinner to penitence, contrition, confession, repentance, that he might be justly forgiven and become reconciled to God. To what the Savior has done to influence the sinner to repent must be added the enlightening and convicting influences of the Holy Spirit. This constitutes all that God can do to save any sinner. He who would be saved must do the rest. The prodigal must come to himself, must realize his need and the wrong he has done, must form his purpose to arise and go to his

Father, must confess his sin and unworthiness, must be ready to perform any service that the Father may require of him, and finally must believe that he is accepted. When he has done all this, he will find, "The Spirit beareth witness with our spirit that we are the children of God." Thus the work of salvation is made complete; and it can be done in no other way. He, then, who is an ambassador on behalf of Christ, should do for the sinner just what Christ has labored, and taught, and suffered to do. This is the work of an evangelist; and this is the whole of it—all he can do. After regeneration is accomplished, instruction may be necessary, as it was in the churches to which Paul wrote his epistles.

From the above discussion the true method of the works of evangelization must be apparent to every Christian at least. The psychology of the process of regeneration is easily traced in the return of the prodigal son. The first and absolutely essential work of the evangelist is to convince the sinner of his true and unalterable obligations to his Father and rightful Sovereign, and his unfilial, disloyal, and shameful attitude toward Him. It is not necessary to tell him what a shocking thing it was in Adam, as the "federal head" of the race, to eat that forbidden fruit, and thus entail "natural depravity" upon his posterity to the end of time: nor of the depraved condition he has inherited from his ancestry. He is not accountable for either. Paint him as he is. Tell him plainly his own faults. Show him with all the eloquence and impressiveness you can command, how unreasonable, unnatural, unmanly, even unhuman it is for children of the most exalted, most noble, most devoted Father in the universe, to

refuse, voluntarily, wilfully, habitually, and continually to recognize the royal relationship, acknowledge their dependence, and follow the noblest impulses of their souls to spontaneous gratitude for "every good and perfect gift" that goes to make life a blessing and a joy. Show him what a shocking thing it is, in exhaling the air from his lungs, after it has performed the beneficent service of purifying his blood, without which he could not have lived five minutes—God's air, performing its service in a most wonderful manner, and given him for that very purpose—to coin that poison-freighted air into blasphemous curses in His name. O! Horrors!! There is nothing so shocking as sin against the infinite, loving, devoted Father, whom we call God!

Preach a few sermons of this kind at the commencement of your evangelistic meetings, and refer to these facts frequently as the work progresses, and you will find scores of the most intelligent, refined, cultured, men and women of the highest respectability, who had never looked at themselves in that mirror before, will be unable to sleep nights from conviction of sin; unable to attend to their usual business; unable to find peace or rest anywhere, until they are willing to apply to "the Lamb of God, who taketh away the sin of the world," with the publican's earnest cry, "God be merciful to me a sinner." That is the kind of experience that will effect geniune conversion, and make good church-members. Other suggestions might be made; but if the course indicated above is pursued by well-qualified, faithful, and true ambassadors, complaints of lack of interest on the part of the common people will soon be heard no more. The common people "heard Jesus gladly," and we believe they will hear gladly any person

who is a true ambassador, "called of God as was Aaron," to persuade men to be reconciled to God.

CONCLUSION

I have now given my readers what I fully believe to be the original plan on which God projected the universe, formed the earth, placed man upon it, and has conducted the affairs of the human race to the present time. If I have succeeded in this, I am sure I have presented a theory of the Kingdom of God that will commend itself to every candid, intelligent, careful student of science, the Bible, history, sin, the gospel, and each person's individual experiences; and will speedily result in "the building up of the Church of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God;" and the oneness of Christ's followers will convince all men that God did send His Son into the world to save them personally, and to save them all.

It is now in order to look forward, and inquire what important events may yet be expected before the great work of redemption shall be fully accomplished. Prophecies have always been better understood after they were fulfilled than before. I am not a prophet, nor the son of a prophet, nor an interpreter of prophecy. My study has been to find facts that God has plainly revealed, the reasons for them as they existed in His mind when He gave them existence, and the events that have followed, and may rationally be expected to follow, from these facts, according to the laws He has ordained. "Times or seasons, which the Father hath appointed by his own authority," prophecies that require actual fulfilment in order to their complete understanding, I

prefer to leave for the study of others who may be gifted with foresight for that purpose.

I am certain that, at some future time, there will be a radical change in the present order of human affairs; but that the present order will continue until "the Prince of Peace" shall reign supreme in all the earth; that "nations shall learn war no more," and that all who are then living will have an opportunity, and be urged by the strongest possible inducements that reason, inspired by divine love, can bring to bear upon unregenerate hearts, to persuade them to accept salvation on the terms that Christ has made known to us. The things of the world must change, but the conditions of salvation can not be changed. No rebel against the Kingdom of God can be restored to full citizenship in that kingdom until filial love and a whole-hearted purpose of loyal obedience shall make it safe to allow him or her all the liberties that such citizenship implies. That some will be found incorrigible, even to the last moment of grace, is plainly intimated in the language of Revelations 20:8, 9, where it is said that Gog and Magog, deceived by Satan, "went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them."

Hoping this volume—the product of years of honest, earnest study—may impress its readers with the true, divine theory of human life, as the author has realized it, while pursuing these Studies from the View-point of "Our Father;" and that it may ultimately result in a more intelligent and acceptable service of both God and man; a reconstruction of theological doctrines; and

more effective and successful arguments in persuading sinners to repent; we leave it as a token of our interest in the welfare and salvation of our fellow men; in the progress and complete success of the kingdom of Christ on earth; and the ultimate glory of God.

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